

*D. Murphy*  
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THE  
**RELIGIOUS MONITOR,**

AND

**EVANGELICAL REPOSITORY:**

**DEVOTED TO THE PRINCIPLES OF THE REFORMATION,**

AS SET FORTH IN THE

**Formularies of the Westminster Divines,**

AND OF THE

**CHURCHES OF HOLLAND.**

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.  
JER. VI. 16

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THE  
RELIGIOUS MONITOR,

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OCTOBER, 1834.

ART. I. *A few Doctrinal and Practical Observations concerning the Sabbath.*

It is commonly remarked, that as nature points out the existence of God, and that he must be worshiped, therefore, time must be devoted to this purpose. What portion of it ought to be hallowed, is his right to prescribe as well as what sort of worship ought to be offered. He has required "one whole day in seven." The traditions of the ancient heathen world, with respect to religion, are all found, in some way, connected with revelation, the worship of God being as much a divine gift to man by which he may hold communion with his maker, as human language by which he may maintain intercourse with his fellow men. The number, seven, was accounted of sacred and mysterious import with many nations, and till so late, as the times of authentic history, we find a seventh day observed as a day of rest in certain occupations in various parts of the world, remote from Judea.

This seems to point out the early institution of the Sabbath, in opposition to those who hold that God blessed it at the creation, prospectively merely, as a day of rest for the Israelites; or that Moses did not insert the account in the beginning of Genesis, (Chap. ii. 3,) as a part of the history of that time, but as an argument to enforce obedience upon the Children of Israel to the precept of the law that required this observance. But the ten commandments are certainly a universal law to all mankind, of which the fourth can be, least of all, an exception, since the argument at the end of it, that "in six days the Lord made heaven and earth," &c., is one in which every nation has as much concern as his ancient people. As the Sabbath, then, was instituted by God on his finishing creation, so it seems to have been so uniformly observed by the ancient patriarchs as to require no very pointed mention in their history, though there are such allusions to it as, if not sufficient to confound the gainsayers, may be accounted satisfactory to the humble inquirer after truth. Where it is said in the 4th chapter of Genesis, that in "process of time," Cain and Abel brought their offerings to the Lord, the margin reads in strict conformity with the original, "at the end of days," which is thought to refer most probably to the last day of the week. We also find Noah waiting by *sevens* in the days of his delaying to enter into the Ark, as well as to come out of it. In later times, though we find that the children of Israel seem to have greatly forgotten the respect due to the Sabbath and the obliga-

tion to its observance, perhaps through their being obliged to labor for their task-masters every day, or through attention to their own necessities, if they were allowed that day to themselves; yet it was partially regarded in the wilderness immediately on their deliverance from Egypt, and it was spoken of as an ordinance well known before the giving of the law as may be seen in the 16th of Exodus.

Thus it was early instituted as a universal statute, not exclusively for the Israelites. There can be no proof of its being restricted to that nation, from their being called to remember it in gratitude for their deliverance out of Egypt. This is but an additional motive to the original reason, as every new mercy towards us as individuals or nations ought to excite us to greater thankfulness and more willing obedience. As this was a typical deliverance, its commemoration on the Sabbath led to the anticipation of a greater, which should be completed in due time. "Unto them was the gospel preached as well as unto us."

God, who appointed the ordinances of his worship has been pleased to make a change in many of them. The substance is always the same, but the form may be different. What variety soever we find in the records of truth concerning the manner of approach unto him in the former and latter age of the world, as he is continually the same, the only acceptable means are those of his devising and revelation. It has been remarked, that in the institution of the Sabbath, it is the Sabbath that God is said to have blessed and not the seventh day. Thus, leaving provision for its change from the Seventh to the First day of the week. As in the earlier times of the history of the Old Testament Church, the communications made to it from heaven were more frequent and striking than afterwards; as it seemed to be in a state of weaning by degrees from carnal and ceremonial observances, attaining to more spirituality in its outward circumstances, so there seems to have been prophetic intimations of the change that was to be made with regard to the Sabbath, as well as other institutions. We find in the 118th Psalm mention made of the sufferings of the Saviour and "the glory that should follow;" and while his resurrection seems evidently predicted in his being raised to be "the head of the corner," it is said, "This is the day which the Lord hath made, we will be glad and rejoice in it." Also in the last verse of the 43d chapter of Ezekiel, where the eighth day is spoken of as a day of offering, it has been considered as a prediction of the appointment and perpetual observance of the Christian Sabbath.

With such intimations, then, when the Lord "opened the hearts of his disciples," that they should understand the "Scriptures," it cannot be wondered that they so readily adopted this change. It was on the morning of the Christian Sabbath that our Lord arose from the dead, and we find it blessed by him by many gracious appearances to his followers. He honored this Sabbath frequently afterwards, manifesting that, if formerly in all places, where he caused his name to be recorded, so now in all times he would be with his people to bless them. Thus, from the last chapters of the Gospel of John, it must be evident, that it could not be without respect to this change that the manifestations of the risen Saviour upon that day are recorded; especially when it is considered that at that time, in which the aged Apostle wrote, the First day of the week had been long observed as the Christian Sabbath and generally known as the Lord's Day. We find in the 7th verse of the 20th chapter of Acts, that it was observed by the Apostle Paul as a day of preaching and partaking of the Sacrament of the Supper; and in the 16th of 1st Corinthians, it is spoken of as the day of collecting for the poor, which compared with the collections of the ancient temple mentioned in the 22d of 2d Kings, and other parts, seems to show that the whole ritual



service was to be considered as abrogated, and the First day of the week completely established instead of the last, for all the religious observances of the Sabbath.

The Sabbath signifies Rest. In the Holy Scriptures, names are not given at random. This is truly significant of the properties of the day. Christ promises rest, (Matt. xi. 28;) and yet we find that it is to engage in his service to which he invites in that passage. So then it is not slothful, passive enjoyment that is required on the Sabbath. It is rest to the body, activity in the mind: rest from the cares of worldly things, concern with regard to heavenly. It has been well defined as rest from those toils, whether corporeal or mental, in which we are employed in the six days of the week as our employment. Though the Pharisees, in the time of our Lord, loaded this enjoyment with superstitious observances, yet we must not think, in his reproving them, that he gave any license for the performance of any work besides those that are well defined, and known, as "works of necessity and mercy." Still, how many professing Christianity are there to be found exceeding these! If the Jews were to show themselves so denied to the gratifications of appetite as not to kindle a fire on that day, what shall we think of those who make it a day of preparing as well as of eating food more anxiously than necessary, after hindering themselves from a proper observance of its duties by their gluttony, and depriving one or more of their family of an opportunity of obtaining its enjoyments, through ill-timed labor about the "meat that perisheth." Let such violators of the rest of this day read the warning contained in Luke xxi. 34.

There are more glaring offenders than these. Many make it a day of recreation and business. For how much have the great of the land, that set example and lead the fashion of society, to answer! Bishop Horsly, in the last generation, testified that in his youth it was rare to see any travelling in England upon the Sabbath; but that, after the richer class began to take that day as less liable to disturbance or interruption, others soon imitated them. The Legislature of that land, in part now composed of dissenters as well as churchmen, (men that were formerly under political disabilities for the sake of religion,) is now likely to interfere with the system of Sabbath-breaking hitherto legalized or tolerated. How sad is it, that here men may "ordain iniquity by a law," may legislate for the breach of the Sabbath by bills about Mails and Post-Offices, and otherwise, but as soon as they are reminded of their duty with regard to the Sabbath, there is heard, in opposition, a cry of "Church and State," as if the enforcing of the law of nature were a riveting of the chains of superstition! The law of nature is binding on all, and we have seen that it ordains the Sabbath; and that this law was recognized, and more or less regarded till revelation may be said to have superseded tradition.

While it becomes us to "sigh and cry for the abominations done in the midst of the land," to use what endeavors we can, for their removal; we should also consider whether there are not "with us, even with us, sins against the Holy One." We are the creatures of circumstances. There may be sins of a land, and sins of an age, in which, the Lord's people of that place or time may be involved; for our familiarity with vice, often prevents us from holding it in proper detestation. Though Lot "in seeing and beholding, grieved his righteous soul from day to day with the ungodly deeds" which the sinners of Sodom committed, yet he became so far reconciled to his situation that it required the interposition of omnipotence, to drag him out of that city, to which, he had gone of his own choice. Is it then so, while we cannot, on a Sabbath, see a team pass with produce, a mail with letters or a boat with merchandise,

without having our feelings excited against the breach of the sacred rest, that all funerals that are held on the Lord's day are really works of necessity? that every funeral that is conducted by a numerous train could not have been attended by a few "devout men" if it "could not have been done before, or delayed till after, the Sabbath?" Are we not hardened in this respect? Is it not yet too much the case, as Mr. Marshall of Philadelphia wrote long since, that funerals are often held on that day for the sake of a large attendance? and may we not believe often too for the sake of devoting to worldly labor the time, which, by the present fashion, it would have wasted on a week day? This subject ought to be made a matter of serious consideration, lest while we be found exclaiming against the fashion of the age, in other things, we be its followers in this, as part of that world which we censure. "Brethren, suffer the word of exhortation."

Every situation of life has its peculiar temptations. The pious merchant may have his doors shut on Sabbath, and yet be "buying and selling in the temple" through distracted attention and anxiety of worldly things. Let him drive off these fowls from his sacrifice, banish his intruding cares, and pray God that the "thoughts of his heart may be forgiven." But what shall we say of those that willingly engage in businesses, that lead to an occupation of their time on that day? Those that unnecessarily engage in those employments that the fashion of the world, and the opinion of men sanction, as labor on that day, certainly rush, like Lot into Sodom, into the midst of danger, from which we pray God to grant them as safe a rescue. It would be a meritorious attempt, no doubt, to engage in such a business as requires, according to the fashion of the world, the keeping of the open door on Sabbath, if the trade in all other respects were lawful, with a determination to brave an improper custom, and regard God rather than man. We have heard but of a few who have so nobly dared, and of these the world has been astonished to observe that what seemed to court their ruin, averted it; that they were the only ones of those in similar occupations that were eventually prosperous: "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

Husbandry is the most common, natural and healthful occupation of mankind. "Moreover, the profit of the earth is for all: the king himself is served by the field." Therefore, the fourth commandment though a universal law, is especially addressed to the cultivators of the soil. How sad then, is it, that many of those who are so immediately in the hand of Providence, from whom come the heat, the rain and the dews, should so frequently break this commandment, in which they are so strictly charged to abstain from labor on the Sabbath! "In it thou shalt not do any work." Ah! sinners, transgressors of this commandment, you may boast of your crops as the favors of Providence, or say that your own hand have gotten you these, but you have to account to an angry God. He may forbear to blast your present prospects, wasting with his "hot thunderbolts" the product of many Sabbath-days' labor, as has been seen in some parts of the land; but, remember that his forbearance, if despised, and his mercy, if neglected, will be an aggravation of your sin. To the rich man, that thought to pull down his barns and build greater, and bid his soul take its ease, God says, "thou fool, this night thy soul shall be required of thee!" Let those that resemble him in sin, dread lest they receive a similar sentence.

The rest of the Sabbath is wisely appointed for the condition of man. We cannot enjoy health without labor, but it is as necessary that there should be an occasional cessation from toil. The fourth commandment provides for our state of work as well as rest, commanding the former,

on the six days as well as the latter on the Sabbath. We have spoken of their being peculiar temptations, incident to all men, and perhaps those of the persons that "labor in holy things" may often be the deferring of necessary preparation till the sacred day. This is certainly to make the "Sabbath a burden;" while to those that neglect preparation, or "serve the Lord with that which cost them naught," he may say, "I hate robbery for burnt-offerings."

The whole day is to be spent in the public or private worship of God. The people of God of old, had their double burnt-offerings morning and evening on the Sabbath. Have we less cause for gratitude than they, that we should not observe family worship at least morning and evening, and attend in the courts of his house, in the forenoon and afternoon? If there is to be the loosing of every yoke from worldly labor, on this day, we are to remember, that, as professed Christians, we are in the service of Christ. "His commandments are not grievous."

Some have said that the Jewish Sabbath was kept from evening till evening. Others have supposed that this was true, only with respect to the day of atonement, also called a Sabbath. Ours properly begins in the morning, according to the example of our Lord, who rose as it began to dawn towards the first day of the week. Far be it then, from us as his followers to spend the morning of it in sloth, or the evening in amusements. No; let us remember that while he appeared early at the Sepulchre, on the morning of the First Lord's Day, and to the two disciples that were going to Emmaus while it was towards evening and the day was far spent, also "the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." Likewise in the text to which we have already referred, we find that on a first day of the week, Paul continued his speech till midnight.

With respect to the worship to be offered on this day, we profess to be regulated by the word of God, and testify against the corruptions of those who profane it by their idolatrous modes. But if we praise God in the appointed songs of Zion, if we pray as the Spirit gives us utterance, if we attend to the preaching of the word as we have opportunity, may there yet be nothing omitted of the "weightier matters of the law." Though we may think that we have "judgment and faith," it seems that "mercy" is neglected in many congregations on the Sabbath, where there is no collection made according to the ordinance of God as authorized by the precept, (1. Cor. xvi. 2,) and the practice of Old Testament saints, as may be seen in one of the texts already referred to, and several others in the same book of Kings and 2d Chronicles.

Is there no cause of blame here? How denied do we find the early Christians, to the things of the world, its goods and its possessions! Amidst the most splendid donations, that have been made for the spread of the gospel in modern times, we have reason to be ashamed of any confident boasting, when we reflect that anciently, "in a great trial of affliction, the abundance of their joy and deep poverty, abounded unto the riches of their liberality." Is it because the State, that is so constantly warned to beware of intermeddling with religious matters, has made such ample provision for the poor that "shall never cease out of the land," that there are no weekly collections made in many churches. It was not for their own domestic poor at the time, that the Corinthians were exhorted to "lay by them in store," but for "the poor saints in Judea." How many poor saints may God still have throughout the world, though misery were banished from our shores! Shall we have so many Societies for this and that benevolent object, and

shall the instituted means of the Spirit's own appointment be suffered to fall into disuse? There are calls for more gospel laborers in distant regions, there are demands for copies of the Scriptures, there are weak congregations needing assistance, there are, perhaps, objects for christian alms-giving that we would not wish to consign to the poor house. With all these calls to the performance of this duty, let it no longer be neglected through motives of pride or niggardliness; but let the frequent mention of it in the Scriptures, especially in the two epistles to the Corinthians and the first half of the Old Testament, be sincerely considered, and we shall hope that our congregations shall exhibit no longer a stock of funds in credit but in cash, applicable to every proper charitable purpose.

This is one of the things which we conceive we are not left to consider as indifferent, though it may have been treated as such, notwithstanding the numerous precepts of the word, and the very general practice of the Christian world. But with respect to another matter, the name of the sacred day, we conceive that there is no impropriety at least in calling it the Sabbath, as it is a day of rest as well as that of the Jews was; and that it cannot be misunderstood for theirs in a country where they are so few. At any rate, to those that profess to receive the Scriptures as their rule, there must be an evident propriety in calling it as in the New Testament, the first day of the week, or the Lord's day, if not the Sabbath. Let it not be said that it may as well be called Sunday as that the names of the other days of the week should be retained. No, the name of this day of the week has been christianized, changed when set apart to the service of the Lord, and those who entertain a proper reverence for the very words of the Holy Spirit, will be willing, with the observance of the day, to regard its name, and leave the use of the appellation, Sunday, to those who account it merely a day of festivity, a worldly holiday.

In conclusion, "Ye know the grace of our Lord Jesus Christ." If we were duly sensible of the blessings which he has procured for us by his death, and which he has witnessed to by his resurrection as living to bestow, we would be willing to acknowledge that it is God that has given to us this rest, and we would need no other motive to excite us to a practice of its duties. "If ye know these things, happy are ye if ye do them."

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#### ART. II. *Another Maxim of Bible Religion.*

There was published in the Monitor some time ago, a *Maxim* of Bible Religion as contained in the words of God to Moses, (Exod. xiv. 15.) "Speak unto the children of Israel that they go forward," and it was illustrated at some length. I was forcibly struck some time ago with a passage in Deuteronomy as containing another, and as in these times of discovery and improvement, so much is published under this character, with the avowed intention of drawing forth from the rubbish of past ages pure Bible religion, and of rubbing the scales off the eyes of professing Christians, that they may see it, I also have a desire to say a few things on this *Maxim*, as I shall call it. The passage in question is in chap. viii. 2, as follows: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, and to know what was in thy heart, whether thou wouldest keep his sommandments or no." After a few observations, opening and



explaining this verse, I shall attempt to prove that this is a *rule or maxim*, to which the church of God has been required to observe to the end of the world—and that accordingly as she has or has not done it, so has it been well or ill with her, and so it will continue to be. For explanation, I observe:

1st. That it is the *historical facts* of their journey, from its beginning to its end, which they are enjoined to remember: Their cruel bondage in Egypt: The wonderful plagues which the Lord inflicted upon Pharaoh and his people by the hand of Moses and Aaron: That wonderful night in which the Lord brought out their armies: Their passage through the Red Sea: The Lord's coming between them and the Egyptians in a pillar of cloud: The sweetening of the waters of Marah: The mana: The quails: The water from the smitten rock: The giving of the Law: The setting up of the Tabernacle: The terrible judgments which they suffered for their rebellion, which were kept in remembrance for them by various things: Such as—the brazen serpent—the brazen cover for the altar which was made of the 150 censers—Aaron's rod that budded—and the names of places where they were inflicted—such as Kibroth, Kataavah, Tabera, Massah and Meribah: Also their battles and victories, and how the Lord covered them with his cloud, and went before them through that vast and howling wilderness; and their foot did not swell, and their clothes waxed not old, and their shoe waxed not old on their feet. Although the remembrance of this history was not commanded for its own sake simply, nor was it the principle thing in view, yet it was a necessary step to it. This might be remembered, and the main thing be overlooked; but if this was overlooked, the main thing *could* not be remembered.

2d. The things chiefly to be remembered were those lessons of truth which God taught them by means of these historical facts, for the sake of which it was, that he led them this way. Some of these respected themselves, and some of them respected God:

*First*, In respect of themselves, they were taught what was their condition by the fall. For it resembled their condition while they were the bond-slaves and drudges of Pharaoh and his servants in Egypt. They were the slaves of the tyrants, Satan and sin. And these were hard and cruel task-masters indeed, who knew only to oppress.

*Second*, They could scarcely fail to learn how completely unable they were to effect their own deliverance from this sad condition, as much so and more, than they were to rise up and go out of Egypt. To which, their bondage not withstanding, as it afterwards appeared, they were even *attached*, and would have returned to enjoy its flesh-pots and its idolatry. So it is with unrenewed men, they are the willing and devoted slaves of sin, and through *its* agency, of Satan also—they love to have it so. They have “made a covenant with Death, and with Hell they are at agreement.”

*Third*, The way in which the Lord led them, brought to light abundant proofs that they were a “stiff-necked people,” “a race not right in heart with God,” “an evil heart of unbelief departing from the living God” was theirs. This was the true cause of their mumurings, and their rebellious and hard speeches against Moses and against God. “And they said unto Moses because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying let us alone that we may serve the Egyptians? &c. (Ex. xiv. 11, 12.) “Wherefore is this, that thou hast brought us up out of Egypt to kill us and our children and cattle with thirst?” (Ch. xvii. 3.) “And the children of Israel wept again and said, who shall

give us flesh to eat? We remember the fish which we did eat freely in Egypt, the cucumbers, the melons, the leeks, and the onions and the garlic—but now our soul is dried away, &c. (Num. xi. 4, 5.) Would God we had died when our brethren died before the Lord.” (Num. xx. 3.) These are but a specimen of their murmurings—for there were but very short intervals through the 40 years, between their open and aggravated rebellions. In these they persevered until all that generation that came out of Egypt was cut off by the judgments of the Lord.

*Fourth,* Besides their unbelief and hardness of heart, this way by which the Lord was pleased to lead them, discovered that they were an ungrateful people, and that while the favors and benefits conferred on them, and mercies shewn them were of the highest order, great beyond conception, many beyond number, they carried their ingratitude to the greatest length, and returned hatred for love. They were a hypocritical people, “their words were good, but their hearts with him were not sincere.” These things and all others discovered by this way, respecting their moral character and their original degradation, they were never to forget. To make these discoveries to them was one main design of the way. It was “to *prove* them and know what was in their heart, whether they would keep his commandments or no.”

The second and chief thing which this way set before them for remembrance, was what it made known of God, and of the relation between Him and them.

*First,* It showed that he was faithful to his covenant with Abraham, Isaac and Jacob. As he had said, he had visited and redeemed them, and “judged that nation which afflicted them.” “And it came to pass the self-same day (on which the 430 years expired,) that the Lord did bring the children of Israel out of Egypt by their armies. (Ex. xii. 41. 51.) He had also promised that they should “come out with great substance.” (Gen. xv. 14.) And by his direction they spoiled the Egyptians, and came out with flocks and herds and very much cattle. This notable instance of Divine faithfulness was set up in the way like a public monument, to tell all future generations that he was a “God that kept covenant and mercy for them that fear Him.” (Dan. ix. 4. And that his faithfulness lasts to all generations, and will every word of it be established in the heavens to eternity.

*Second,* In this way God made himself known, (but not for the first time) as merciful and gracious, a sin pardoning God. That whole course of dealing which he had with them these 40 years, was one continued illustration of the name which he proclaimed to Moses as he passed by—“The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (Ex. iii. 4. 6.) Had he been strict to mark iniquity he never would have brought them out of Egypt, for they were stiff-necked and rebellious even there. And as their whole course was sin and provocation, if his course had not been mercy and forgiveness, they must have been consumed in a moment.

*Third,* It illustrated no less that other part of his name which is expressive of irreconcilable hatred to sin—“will by no means clear the guilty,” &c. He ceased not to reprove their sins, and though he pardoned them, yet he took vengeance on their inventions. For this purpose his wrath went forth in different ways, at different times and slew them, until all that rebellious generation that came out of Egypt, from 20 years old and upward, were destroyed. These judgments were set up for remembrance in the names Kibroth, Kataavah, Tabera; and in the brazen serpent—the fate of Korah, Dathan and Abiram.

*Fourth,* He taught them in the way, that while he only could reveal the way in which he could be worshipped and served, they must pay a sacred regard to all his institutions. He gave them his Law with statutes and judgments, amid emblems of terrible majesty and power. He charged Moses to take heed to make all things (appertaining to worship) according to the pattern showed him in the mount. And the very first encroachment is resented with immediate death, in the persons of Nadab and Abihu. And the whole congregation is strictly charged to take heed to do *that* which he commanded. "Thou shalt not add thereto, nor diminish aught therefrom." On this point, there were many things that fell out by the way to teach them: the man who gathered sticks on the Sabbath was put to death—the mana gathered on that day bred worms and stank—the leprosy of Miriam—the dreadful end of Korah and his company—and even Moses himself, because he smote the rock and spake unadvisedly, was interdicted the land of Canaan.

He was their king and law-giver, and he gave a law adequate to meet the case. Yea, "perfect," and therefore every thing to a single word or act forbidden, or not required by this law, must be unacceptable to him.

*Fifth,* He taught them by the way that they could not come near to him but through a mid-man or Mediator. They quickly found that they were not able to receive his law except through this medium—"speak *thou* to us," said they to Moses, "but let not God speak to us lest we die." Their course of obedience to it could not be accepted but through the medium of a High Priest with the blood of a sacrifice; and had not Moses frequently stood up to plead for them in the breach, they must have been consumed. In fact, there was not a single particular of service or of enjoyment in which their intercourse with God was *immediate*.

*Sixth,* They were taught in the way by the most clear and impressive evidences, "that God was present with them these 40 years as the God of the covenant." This was taught by the angel who spake to Moses out of the burning bush. The church was as that bush, and God was in the midst of her, for which reason alone she did not, could not consume. Again, this was taught by the pillar of cloud by day, and fire by night. This was a symbol of his gracious presence, which continued through these 40 years. Then he spake to the whole assembly from Sinai with an audible voice. And he pitched his tabernacle among them.

*Seventh,* He taught them by the way that he was all-sufficient for the accomplishment of his gracious promise. No wisdom could circumvent him. No authority could transcend his Pharaoh and his magicians, and their gods are completely foiled and overthrown. No emergency can take him unprepared. He can open a passage through the Red Sea. He can sweeten the waters of Marah—can give bread and water and flesh in a vast and howling wilderness. He can prevent their shoes and clothes from waxing old—no enemy can cope with him. Arad, Amalek, Sihon and Og the giant, tried their utmost, but were routed and cut off. No enchantment can stand against him. Balaam and Balak most willingly would have cursed Israel, and used their best skill—but lo, it turned altogether to a blessing. "There is none like unto the God of Jeshurun who rideth upon the heaven in thy help, and in his excellency on the sky." (Duet. xxxiii. 26.)

*Eighth,* He taught them by the way that he was sovereign, for he went before and led them that way which seemed good to himself. And lastly, he taught them that they were bound to be his only, wholly and forever, for he redeemed them. Accordingly this relation between him and them was expressly set forth in a solemn covenant, in which they formally engaged to be his people, and to serve him only.

[To be Continued.]

ART. III. *The Life of Mr. John Livingston, minister of the gospel; written by himself during his banishment for the cause of Christ.*

(Continued from page 20.)

In October, 1641, the rebellion broke out in Ireland, many of the religious people in the north of Ireland had left it in the year 1637, when the deposed ministers were forced out of it by *pursuivants*, sent out to apprehend them. Others left it in the year 1639, when the deputy urged upon all the Scots in Ireland, an oath abjuring the national covenants of Scotland, and so they were free of that stroke of the rebellion while many of these that took the oath were murdered by the rebels. Such as lived near the coast, over against Scotland, for most part escaped, and sundry fled from other parts of the country to them. It was observed that the stroke on the people in the north of Ireland, increased by degrees. At first they thought it a hard case, that they were not sure to enjoy their ministers, but thereafter their ministers were deposed. When that was found yet harder to be borne, the ministers were forced to flee the country and hirelings thrust in upon them. When that had continued some time, the abjuration oath was urged upon them, and after all came the bloody sword of the rebels. And I have heard some of those that had escaped the sword of the rebels complain, that they thought the oppression and insolence of some of the Scottish army, that came over, was to them worse than the rebellion. The winter following many come fleeing over to Scotland; sundry to Ayr and other places of the west by sea, but the greatest number came by Portpatrick and Stranrawer, and were generally in a very destitute condition. There had been collected in Edinburgh, and several other places about, considerable sums of money for their supply; of this there was sent to me one thousand pounds Scots, to be distributed to needy persons, at their first arriving. All this, in a few weeks, was distributed in presence of some of our elders, the most that was given to any was a half crown, only a very few got five shillings sterling, but for the most part they got but one shilling, and some eighteen pence, the number was so great. Of all the numbers that came our way, I hardly observed one person sufficiently sensible of the Lord's hand in it, or of deserving on their part, except one Englishman, so far had the stroke seized their spirits as well as bodies.

In April, 1642, I was sent by order of the Council of Scotland, to Ireland, to wait on the Scottish army, that went over with Major General Monroe, and staid for six weeks, most part in Carrickfergus, where head-quarters were, and for other six weeks, most part at Antrim, with Sir John Glotworthy and his regiment, who had obtained an order from the Council for me so to do. I preached for most part in these two places; sometimes in other parishes of the coast side about; and before I left Antrim, we had the communion celebrated there, where sundry that had taken the oath, did willingly and with great expressions of grief confess the same. I found great alteration in Ireland; many of those who had been civil before, were become many ways exceeding loose; yea, sundry who as could be conceived had true grace, were declined much in tenderness; so as it would seem the sword opens a gap, and makes every body worse than before, an inward plague, coming with the outward; yet some few were in a very lively condition. I went with the army to the field, when they took Newry; a part of the rebels that made some impression by the way at the entry of a wood, were killed. They were so fat, that one might have hid his fingers in the lirks\* of their breasts.

\* wrinkles.



The people of the north of Ireland, sent commissioners to the next General Assembly of Scotland, 1642, petitioning for ministers to be sent to them, for now they had none at all; the Assembly thought not fit to loose any, but for four or five years thereafter, ordered eight ministers in year to go over for visits, two for three months and after them other two, and in the mean time some godly and able young men to be dealt with to go over for settling; and that these ministers, might in parishes, elect elderships, and with the Presbytery of the army, try and admit ministers. These ministers who went, used for the most part, to separate themselves to divers parishes in several parts of the country; there being such a great number of vacant parishes, yet so as the one would also visit the place where the other had been. By this appointment I was sent over three months in summer 1643, and as long in summer 1645, in summer 1646 I went thither with the Marquis of Argyle and some other commissioners, who went to desire some of the Scots army in Ireland, to be sent to Scotland; and, 1648, I was desired by the commissioner of the Kirk to deal with the army there, not to send any to the *engagers*. For the most part of all these three months I preached every day once, and twice on the Sabbath; the destitute parishes were many; the hunger of the people was become great; and the Lord was pleased to furnish otherwise than usual I went to get at home. I came ordinarily the night before to the place where I was to preach, and commonly lodged in some religious person's house, where we were often well refreshed at family exercises; usually I desired no more before I went to bed, but to make sure the place of scripture I was to preach on the next day. And rising in the morning, I had four or five hours myself alone, either in a chamber or in the fields; after that we went to church, and then dined, and then rode five or six miles more or less to another parish. Sometimes there would be four or five communions in several places in three months. I esteemd these visits in Ireland, the far best time of all the while I was in Galloway; after the year 1647 or 1648, the General Assembly sent no more for visits to Ireland, because by that time several godly and able ministers were settled there. The ministers with whom I kept most society, and by whose counsel and company I profitted most, were my brother M'Leland at Kirkubright, Messrs. Robert Hamilton at Ballanti, Geo. Hutchinson at Calmonell, and in the Presbytery of Stranrawer, Alex. Turnbull at Kirkmaiden, Jonn Dick at Irick, Geo. Dick at Elenlure, and the Presbytery of Wigtoun, Andrew Lauder at Whithorn, and John Park at Machrum, who succeeded at Stranrawer, and with all these I have been at communions at Stranrawer.

The fifth period of my life, I reckon from the time that I was settled in the ministry at Ancrum, to this present February, 1666.

In summer 1648 I had a call from the parish of Ancrum, an invitation from the Presbytery of Jedburgh, and a presentation from the Earl of Lothian, the patron, and by act of the General Assembly, that year was transported thither, and was received by the Presbytery. I the rather inclined to that place, because I found that they were generally landwork simple people; who for some time before, had not had so much of the gospel as to despise it. I the harvest following, I transported my family thither. I found the transporting very troublesome, being above a hundred miles and bad way, with a numerous family, six children, one of them sucking the breast, four or five servants, and some furniture and books; yet the Lord brought us all safe thither. I dwelt a year or two in a house of the Earl of Lothian's, till one was built for me. The people were very tractable but very ignorant, and some of them loose in their carriage, and it was long time before any competent number of them were brought to such a condition, as we might adventure to celebrate

the ordinance of the Lord's Supper. But after some time several of them began to lay religion to heart.

In the year 1649 the parliament of Scotland, and the church also, had sent some commissioners to treat with the king at the Hague, for securities to religion and liberties of the country, before his admission to the exercise of his government; these had returned without satisfaction. Yet the parliament sent again in summer 1650, the Earls of Cassils and Lothian, Alexander Brody of that ilk, one of the lords of Session, Mr. George Winram of Libbertoun, another of the lords of Session, Mr. John Smith, and Alexander Jeffrey, to prosecute the foresaid treaty with the king at Breda. The commission of the kirk chose Mr. James Wood and me, and after that also by my lord Cassil's procurement, Mr. Geo. Hutcheson. To us were joined Cassils and Brody as ruling elders, that in the name of the church, we should present and prosecute their desires; and because much depended on that treaty, I will out of my own private observations more fully set down the same.

When it was first laid upon me to go, I was much averse therefrom; my reasons were three; first, my own insufficiency, having both a kind of natural antipathy against public employments and state matters, and having some scruple, that some ministers meddled but too much therein, and knowing my own unacquaintedness with, and inability in such things, and my softness of disposition, ready to condescend too easily to any thing having a show of reason, not being able to debate or dispute any business, so that I feared I should be a grief and a shame to those that sent me. Besides that I could not speak promptly the Latin tongue, which was requisite among foreign divines. This reason I expressed in the commission of the kirk; the other two which weighed as much with me I suppressed. The second was, when I considered the commissioners sent by the state, I was not willing to embark in any business with them. Cassils, Brody and Alexander Jeffrey I had no exception against. The other three I suspected would be more ready to condescend to an agreement upon unsafe terms.

Lothian I had found two years before, 1648, when the *west* rose against the Engagers, returning home from England, that he was very dissatisfied with their rising, and he was many ways involved with the Marquis of Argyle, who of a long time had been very intire with William Murray, and Sir Robert Murray, negotiators for the king, and who, 'tis thought, put him in hope, that the king might marry his daughter. Libbertoun had been long with the king at Jersay, and brought the overture of the treaty, and in all his discourses gave evidence of a most earnest desire, upon any terms, to have the king brought home; and what ability he had, I suspected would not be well employed. The third reason was, when I looked upon the whole business, the terms whereupon the king was to be admitted to his government, upon his bare subscribing and swearing some words, without any evidence that it was done from the heart, I suspected it might prove a design for promoting the malignant interest, to the prejudice of the work of God, and that our nobles who had power in their hands, fearing if matters went on as formerly, that they might be levelled, and knowing that many in the kingdom would be ready to receive the king upon any terms, whom possibly the malignants might bring home without them, and knowing that after so many backslidings, the well affected were but few, and many of them simple, and all of them desirous to give the king all his due, religion and liberty being secured, they thought it safest to have the king, not looking much what might have been the consequence. For these reasons I was fully resolved to have gone home, and taken my hazard of any censure of the Kirk for my disobedience, especially when I perceived

that sundry well affected, whose judgment I much revered, had great fears of the issue of the treaty; but according as my nature is blunt, and ready to yield, chiefly to those whom I know both pious and wise; Messrs. David Dickson, James Guthrie, and Patrick Gillespie, after some while's dealing, prevailed with me to go. One word I foolishly spoke then to them which many times thereafter met me: "That ere I condescended to go, and to have a hand in the consequences that I apprehended would follow, I would choose rather to condescend, if it were the Lord's will, to be drowned in the waters by the way." That very day we landed at Camphree, Lothian and Libbertoun propounded, that letters might be wrote by the commissioners to Duke Hamilton, the Earl of Lauderdale, and some other malignants, at the Hague, to come to Breda to help forward the treaty. This was not agreed to, but the propounding was no good presage of a blessing, and showed what sort of men some were minded to make us of. But however all these came. When we were came to Breda, it was put on my lord Cassils, to make some speech to the king at our first receiving, and on me to make another speech after him, in name of the church. This speech I did prepare; wherein were some things a little free, such as I thought became a minister to speak, concerning the king himself, and his father's house, and the counsel and ways he had followed. This I did communicate first to the commissioners of the Kirk, after to those of the State. But it was once and again so altered with deletions and additions, that it was nothing like itself. Every thing that was thought harsh, behoved to be delete, and some things added, such as would be savory in the entry of the treaty to the king and court. I thought it was not my part to stand peremptory for a paper of my own drawing, and they told me it was not my own mind I was to follow but theirs; whercupon I agreed to all. So dangerous it is for a man of a simple disposition, to be yoked with those who by wit, authority, and boldness can over-master him. When we began first to keep any meetings, the commissioners of the state did choose Cassils to be our president, and after continued him during all the time. Some of us at first thought it a benefit, to have him president, of whom we had most confidence; but we did find it afterwards a disadvantage, for ordinarily, Lothian, Libbertoun, and Sir John Smith, carried their points and that sometimes such as some of us were not well pleased with. Now there were to be of a contrary opinion only Brody and Jeffrey, and thus three being against two carried it, the president not having liberty to give his voice, except when there is an equality. Some of our number urged once, that the treaty might be by word of mouth, and not by papers; but that was rejected. The drawing up of the papers to be presented to the king, was committed by those of the state to Brady, and by those of the church to Mr. Wood; wherein this oversight was committed in the very first papers, that the words and purpose of the instructions were not fully kept to; but both in the order and matter somewhat was altered or left out by them that drew them up, and more thereafter was altered upon debate in the meetings, whether for exoneration of the language, or to seem not to be tied to the words and the order of them, or to make things smooth in the beginning, or if there were a design in some that debated the alterations, that some things might not be mentioned at first, which they having sounded the mind of the court, found would not be easily granted, I cannot certainly say. But we found it did great harm thereafter, when those of the court alleged, that we behoved to rest satisfied with what was in our first papers. We had access to the king on Teusday, yet no papers of the treaty were delivered to him till the Monday after; which was some neglect of diligence, the parliament having limited the treaty to thirty days, and only granting ten days more, in case

there was appearance of agreement at their thirty days end. And after the delivering of these first papers, Lothian, Libbertoun and Sir John Smith, went to Antwerp and Brussels, and staid eight or ten days, so that when the king had given us his first papers on Saturday following, no return could be made to them through their absence, till Wednesday or Thursday of the following week. We found the king of a courteous and tractable like disposition, which made some of us suspect, that if all of us had dealt alike earnestly, especially Lothian and Libbertoun, who most frequently and privately resorted to the court, but most of all Libbertoun, that the king at the first had granted all our desires fully. The reason why we thus suspected was, those of our number in debating in our meetings agreed that he should not be so much pressed in them; alleging frequently that commissioners always had power to manage their instructions, and that we ought not for such things to break off the treaty, and undo the king and his business. None of us three ministers ever went to the king alone, but often all together, or at least two of us. We went seldom, but whenever we went, we had access and liberty to stay, and speak so long as we pleased. We oft urged that if the king had any scruples against the covenant, or any of the parts of uniformity, or desires of the treaty, that he would impart them to us; but he never propounded any such thing to us. One time I lying sick of the megrum, the other two having been with him reported to me, that having entered into a kind of dispute with him about episcopacy and ceremonies; they found that he had been poisoned in his principles by those that had been with him; denying that the scriptures are a perfect rule in these things controverted; and enquiring how people knew it was the word of God, but by the testimony of the church! All the while of the treaty at Breda, he continued the use of the service book, and of his chaplains, and many nights there was balling and dancing sometimes till near day. At the beginning of the treaty it was reported to us by Libbertoun, that a gentleman had came to the king from Paris, being sent by his mother, desiring that by all means he would close with the Scots, otherwise she was resolved never to come out of that cloister, through the gate whereof she then spoke to the gentleman. And all the while it was so looked upon that there were two factions at court—the one (the Queen's faction) was for the close of the treaty; the other, called Prince Rupert's, wherein was also the Queen of Bohemia his mother, and James Graham, were supposed to be against the treaty. All these things made me always suspect there would be no blessing on the treaty. And many a time Mr. Hutcheson and I, whose chambers joined close to one another, would confess one to the other, that we were glad when the treaty was like to break up, and sad when there was appearance of closing it. It was found thereafter, that in the very time of the treaty, James Graham, by commission from the king, invaded Scotland with an army; who being defeated, his commission was found, himself brought to Edinburgh and hanged. It was an omission, that we who were commissioners for the Kirk, seldom ever met in a meeting severally, for prosecuting of our instructions, but satisfied ourselves with drawing up and giving in our papers, from the state papers, and with joining with the meetings of the commissioners of the state, when they met. I was dissatisfied with the whole management of the treaty, for part it seemed rather like a merchant's bargain of prizing something higher or lower, than ingenuous dealing; and so far as could be discerned, the king granted nothing, but what he was in a sort compelled to; and which if he had had his full freedom, he would not willingly have granted, which possibly was rather the fault of those that were about him, than his own.

*Secondly*, the Prince of Orange, and one Mr. M'Doual, who were em-



ployed by the King, were sometimes spoken with; but Lauderdale, who had done no good offices to Scotland, before whether brought in, or coming of himself, was present at some of our meetings and debates, and papers and resolutions were communicated sometimes to him, and to Duke Hamilton.

*Thirdly*, the King in his demands, the granting of which he desired to be previous to all his concessions required some things, which tho' they were not directly granted, yet discovered his purpose and inclination, as that there should be a union of all for promoting his interest. And tho' the demand did not mention the Irish rebels and James Graham, yet, if it had been granted, it would have included them.

*Fourthly*, some of the King's demands, as that about the engagers, and that about the ensuring the prosecuting of the King's interest in England, the commissioners tho' not instructed to answer these, yet adventured to go a good length in giving assurance for them, and said for the first they had an act of parliament for their warrant, tho' it was replied, that not acts of parliament, but their speceial instructions were the boundry of their commission, and that same acts of parliament did not fully warrant, what they granted.

*Fifthly*, in some debates, when they were for granting things that were not in their instructions, it was many a time by them alleged, that they had private instructions, yet when at last some desired a sight of them, it was confessed they had none. Only some words had been spoken by some praise men in private conference.

*Sixthly*, in the Kings commissions, which by the parliaments' instructions, should have preceeded any invitation, some material things were left out, yet they proceeded to close the treaty, and to invite, and some debated that the want of these things should not hinder the closing of it. Tho' thereafter when the closed treaty was sent home, the parliament by their second instruction which were no other but the receiving of the first, declared that they did not approve the treaty without these.

*Seventhly*, when urged that the parliament of Scotland, would not find themselves obliged to the treaty, if things were agreed to beside, or beyond the instructions; it was replied, by some of the commissioners, that they had heads, and estates to lose, and that the parliament might call them to an account for what they did, but both the parliament and Kingdom of Scotland, would be bound to all that they had done in their name. All these things I was dissatisfied with, and in my own blunt way declared the same, as I had occasion to speak; but had not the ability or hardiness to argue or debate any of these things. There was no great haste made the first three or four weeks of the treaty, but when it came towards the fortieth day, it was much urged by some of the commissioners, that by any means the treaty should come to agreement, before that day were past, and when it came to the last day that the invitation to the King was drawn up and to be subscribed, the first enquired the opinion of us three ministers, because we could not have a vote among ourselves, who were commissioners of the State; when my opinion was asked, I told that "as I conceived, tho' the State or their commissioners should agree with a king, upon terms disadvantageous to religion and liberty, a minister might well show his mind, but if they went on, it was not a minister's part to oppose the same; but submit himself to the government, tho' not rightly constituted, and desired them to do according as they found themselves warranted in their commission and instructions." I am since convinced, that I might have dealt more freely, and showed them, that I thought their proceedings were not consonant with their instructions, and that the honest party in Scotland, would not be satisfied with them; and that so far as I could discern there was no ap-

pearance of a blessing from God upon the treaty; but partly I saw such a torrent in carrying on that business, partly I somewhat doubted my own judgment, and partly my weakness of nature made me neglect that duty. After this Mr. James Dalrymple, secretary of the commissioners, was sent home to Scotland with the closed treaty. I thought to have written home my sense of the whole business, but partly we were strictly forbid by the commissioners, to divulge any thing of the treaty, or write any thing of it; and partly I had observed Mr. Dalrymple a little too forward, for that same way of closing the treaty. Tho' great haste was made to close the treaty, yet after it was ended, we perceived no great haste of going to Scotland. The Saturday before the King left Breda, to come to Scotland, we got notice about three or four o'clock in the afternoon, that he was about to commence kneeling the morrow after. We that were commissioners for the Kirk, prepared a paper and presented it to him, and both in the paper and by speech, showed the sin of so doing, and that it would provoke God to blast all his designs, and what inconvenience it might bring on his business, and confirmation to all enemies, and what scandal to such as were honest, and heard it was contrary to what he had granted in his concessions, and would confirm some to think, that he was but dallying with God and with us; we left him to think upon it till after supper, but when we went to him, we found him tenaciously resolute to continue his purpose. He said, "his father used always to communicate at Christmas, Easter, and Whitsunday, and he behoved to do so likewise, that people would think strange of him, if having resolved to communicate he should forbear it, and that he did it to procure a blessing from God on his intended voyage." We showed him that we feared the Lord would indeed declare whether he approved that his way or not; and earnestly pressed he would forbear, seeing tho' the action were never so lawful, he might upon some considerations forbear it; but we could not prevail. He did communicate kneeling, and besides some disorder committed by the chaplain Bramble, who was once pretended bishop of Derry, and did give the blessing after the action. It was abundantly known to all the commissioners, that most of all the malignants and evil instruments about the King, were intending to go to Scotland with him; yet no effectual course was taken to debar them, tho' it was one of the instructions to urge the same. On Saturday thereafter when all the commissioners were aboard, except Cassils and Lothian, who were with the king at Huslidyke, the new letters of instructions from the Parliament and commission of the Kirk, were brought, wherein they declared their dissatisfaction with the treaty; and such other things to be obtained; and declared the treaty to be otherwise null and void, and the persons names were set down who should be left in Holland. These came to the two lords, and being read by them, and as some say, shown to Hamilton, and Lauderdale, who were expressly by these instructions forbidden to come to Scotland, were sent aboard to us; how welcome these were to some of us is not easy to express; others, as particularly Libbertoun, were not so well satisfied with them, but presently we took boat to go ashore, with resolution not to come aboard till we had obtained satisfaction for the parliament. The wind did not suffer us to go ashore at Torbay, which was the next way to Huslidyke, but put us to Savelin, where landing about midnight, and not being able to go in waggons, to Torbay, the sea being full, we sent two on foot to Torbay to meet the Lords, if they should come thither before we come at them, to desire them not to go aboard, till we should come to them. For we were afraid that after these letters, (tho' the wind was contrary) both the King and Lords, and the malignants, who should have staid behind, should make haste to go aboard before any more treaty. We our-

selves behaved to go about by the Hague, and rode all night, and coming to Husdyke about break of day, or a little after, found that the King and all were gone. We followed as fast as we could to Torbay, but all were gone aboard; the two that we had sent met the lords, and spoke as we had desired them; but they said Lothian would needs go aboard with the King, and drew Cassils along with him; when we were standing amazed on the shore, one Mr. Webster of Amsterdam comes to go aboard, and warn the King that the Parliament of England had twenty-two ships at sea to wait for him. He going aboard in a boat, Libbertoun without more ado, runs to the boat to go aboard to the rest, and after him Sir John Smith upon his call, in the same boat. Brody, Mr. Jeffrey, and we three ministers staid. Some of us may say, we never saw a heavier day than that Sabbath was. After prayer together and apart, when we were consulting what to do, Mr. James Wood's opinion was to go aboard; saying that it was a pity that the King and my lord Cassils should be there and none to preach to them. Brody, and Alexander Jeffrey said it were to have been wished that they had staid ashore, but now as matters stood it was best to go aboard and discharge their trust, in the last instructions from the parliament; Mr. George Hutcheson inclined to the same. For my part I told, I had no light, nor inclination to go aboard; I thought both in regard of the profane, malignant company, and in regard how matters stood in the treaty, we were taking along the plague of God to Scotland, and I should not desire to go along, but would go back to Rotterdam, and come with the first conveniency. Hereat Mr. Hutcheson said he would go back with me, and not let it be said, that I was left alone in a strange country. I urged him that seeing his light served him to go aboard, he would not draw back from it for me. As for me, I had Edward Gillespie who brought us the parliament's letters, and John Dow, and my brother Andrew Stevenson to go along with. He persisted that he would go with me, yet thereby my mind did not incline to go aboard.

[To be continued.]

#### ART. IV. *Reflections on the Centenary of the Secession.*

MR. EDITOR—Reading with surprise the account as given in the last number of the Monitor, of the Centenary of the Secession as kept in Edinburgh by a number of the Clergy and private members of the United Secession church, my mind run out in the few following reflections, which after enlarging upon them a little and putting them together, I transmit to you for insertion, if you will indulge me by giving them a place. The affair of that celebration of it, considering especially the manner in which it was done, deserves to be particularly noticed; and not a little useful instruction may be had from it to Seceders, particularly in the way of shewing them that whereunto they have attained, they should be endeavoring through grace that they be found continuing to walk by the same rule and mind the same thing. Yours, &c.

A READER.

1. A periodical celebration of it is superstitious; as there is no reason why it should be celebrated an hundred years after it had taken place, any more than in ten, twenty, thirty, forty or fifty years. If the length of time it has continued calls for it, next year it will be more proper than the present, and so on *ad perpetuum*. It is a following of the practice of the church of Rome, in her observance of days, and months, and years, and altogether unexemplified by the church, in her purest and best times. Periodical observance of notable events in the Church, as in the State, is indeed becoming very fashionable in our day in many Protestant churches.

But it is so much of the leaven of Anti-Christ in them, which has need to be purged out, and will be purged out before they become pure churches of Christ.

2. A celebration of it under the character of a joyful event will be to many, matter of astonishment. That which gave occasion for it, was matter of lamentation, and serious lamentation. And the fact that it continues to exist, and exists of sad necessity, the cause being not removed, is still to be matter of lamentation. And for these things the true friends of the Secession should weep in secret, and publicly shew their sorrow in a plain and pointed testimony, against the errors and various evils which, prevailing in the church of Scotland at the time, and seeming to be coming in like a torrent, gave birth to it. "For the divisions of Reuben there were great searchings of heart." "For these things" said Jeremiah, in reference to the troubles which had come upon the church in his time, as her chastisement for the sins of the children of Israel, the Lord's own professing people under the Old Testament dispensation, and divisions in the church are among her troubles she has to lament—"For these things mine eye runneth down with water, because the Comforter that should relieve my soul, is far from me—my children are desolate, because the enemy prevailed." It is not the way in which the fathers of the Secession viewed the matter. The need for a Secession was to them an occasion of much grief and sorrow. And why should those who pretend to be their successors in the same noble cause, turn into a matter of joy, what was to them a matter of so much sorrow and grief? An evil is not to be less lamented that it long continues to exist.

3. Were the event to be celebrated, it surely was in a very unhallowed manner it was done. For a number of reverend Doctors to meet at a public tavern, and then and there, like so many merry Andrews, in toasts given out over a glass of wine, and silly jokes, and great hilarity, to express their joy in God, (as all joy is to be in reference to the great things which he has done for his church) instead of calling their people together to their places of public worship, if any periodical celebration of such an event may be warrantably kept, and then and there, solemnly and gravely to shew forth the mighty acts of the Lord towards his Israel, and express it in songs of gratitude and praise in the assemblies of his saints, where our public joy as Christians is to be shewn—and to do it according to the manner described, is conduct beyond compare in the annals, at least of the Secession church. It was more like keeping some festival in honor of the god of wine, than a meeting of Christian divines to celebrate a remarkable era in the church.

4. It shews the danger of apostasy in the smallest deviation from the truth. It is like the letting in of waters which makes the breach wider and wider, so as once begun, it sometimes has fearful endings. A number of those reverend Doctors, with many of their associates in the late union, the writer had a particular acquaintance with; and he believes he remembers the time when some of them who seemed to have the lead in this business, would have shuddered at the thought of keeping holiday in a Hotel, and over a glass of wine. It shews indeed, that the crown of glory which was on the head of the Secession Church, as she has been engaged from her commencement in the noble and praiseworthy defence of truth, has greatly fallen from that branch of it which designates itself by the name of the United Secession Church, and as she seems to be in a backward course, who knows to what a length she may be left of God, to go as a token of his displeasure against her. It presents a fearful warning to us in this country, to be on our watch against all temptation, to our falling into a similar course of apostacy, and to shun them in the



first presentation of them, lest going into the way of them, we "fall backward and be broken, and snared and taken."

We have many warnings given us of this. We have them in these United States, in various religious bodies, who are going fast backward in their religious profession. Some of them, even large majorities of them, are changing their principles in part, in order the better to meet the fashion of the times, while they deny the change. But along with this, and to answer the same end, they are throwing away every thing that has the appearance of a proper testimony for truth, which in former days, they were zealous beyond ordinary in contending for. Others, like them, are letting all go together which has any connexion with the distinctive character they take before the world, while they are not going forward in any thing. Like the United Secession Church of Scotland, they claim kindred to us who try to hold fast the original principles of the Secession, at the same time that they are opposing them with all their might, and us for maintaining them. They have thrown them totally aside, in both the letter and spirit of them.

Our friend, the Editor of the Examiner, if he is to be taken as a specimen of the religious body he is connected with, as we fear he is, he is a notable evidence of this spirit in the body at large.\* Covenanting in the binding obligation of the covenants of ancestors upon their posterity, he expressed his approbation of a series of years ago, in so far as to give an extract from the overture laid in before their Synod, a place in the

\* It will be understood that, I refer here to the Associate Reformed Church. The confession of faith, just as it is received by the General Assembly Church in the United States without a shade of difference, is the public creed or profession of this church, if it may be called so; only that it goes under another name--The constitution of the Associate Reformed Church, and the difference between these two bodies turns upon a very small point. It is the little word *merely* in their article on Psalmody, while it is but an imaginary difference, as it would allow any person to be guided by it in singing other Psalms and Songs than the inspired Psalms and Songs, provided that he makes use of those that are Scriptural in themselves, though they are not in the express language of Scripture, as many of Dr. Watts' Psalms and Hymns are, and those of Dr. Rippon and others. A thing is *not merely human* which has a divine foundation to rest on, as the truth has when it is brought forth by man, in whatever shape it is presented; whether in a sermon, an exhortation, a psalm or hymn. The difference, as it rests on this little word, which is the turning point between them and the Presbyterian body in the United States, is summarily this. The members of the General Assembly may sing Watts' Psalms and Hymns, and Rippon's Hymns, or the Psalms and Hymns of any other in *cumulo*--whereas the members of the Associate Reformed Church, must see that they be Scriptural ones which they use, whether composed by these or any one else. They must not use at random--they must, as in hearing the gospel preached--like the Bereans search the scriptures for themselves, to see if these things are so before they use them. This is in so far good. It is in so far an advance upon the members of the General Assembly Church. As a proof that this is meant, we find the phrases "a scriptural psalmody," and "a psalmody which is strictly scriptural" to be used by this church in her public papers, in reference to this subject, as in a report of the Presbytery of Ohio given into Synod, this language is used--"whereas it has always been held by the Associate Reformed Church, that a psalmody *strictly scriptural*, and none other, ought to be used in the worship of God, either public or private: And whereas this Synod, did at its meeting last year by a resolution, permit to be used in this church, a psalmody *not strictly scriptural*--Therefore resolved, &c. Page 26, of a Pamphlet called a Statement of grievances by the Associate Synod of the West. A scriptural psalmody, and even a psalmody which is strictly scriptural, is just a psalmody which is sound and according to the word of God. A sermon which a minister preaches is strictly scriptural, when it is sound and perfectly agreeable to the word of God, as the rule of faith and practice. So is a book written, a psalm or hymn, or any thing else. And many a sermon and book, psalms and hymns, are so, which yet cannot be called scripture. A scripture psalmody, and a scriptural psalmody, or a psalmody strictly scriptural, are quite different things. The first, signifies that it is scripture in the matter and form of it, and nothing else. The two last, mean only that it is agreeable to the scripture as the rule.

There were indeed a variety of things brought up by way of overture at the first start of this body, as a distinct religious society in the United States, some of which are not embraced in the public profession of the Presbyterian body, as something is said about covenanting, &c. But this never had the sanction of Synod. and was only rather admitted by numbers of them, than properly a part of their public profession: And the way in which they receive the Confession of Faith, is an evidence that covenanting never properly made any part of their peculiar profession; for any thing that has a relation to covenanting in the papers connected with the West Minister Confession, is left out on purpose. Though still, as they claimed relationship to the Secession Church, they could not but make some professions in some way in respect to it; and this they did for a length of time--so that while they admitted the morality of the duty, and the binding obligation of the covenants of ancestors, they denied the seasonableness. But they began, one individual in the public ministry connected with that body after another, to deny the binding obligation, as well as the seasonableness; and now the morality of it, considering it to be not a religious duty that belongs to the church, but a mere civil duty which may be attended to in very peculiar circumstances which civil States may be in, though all of them will not even admit this.

pages of the Examiner, as a proof that this was a principle held by their church. But he has now turned his tune on this subject, and will have it blotted out, root and branch, from the list of duties which are commanded of God in Scripture, and exemplified to us by the church, that we may follow the saints in the way of observing it. There is no distinctive point of Secession principles known to him, but he is rallying all his wit, and the little influence he has to turn it into ridicule. And yet, this man claims blood relation to the Secession Church!

5. It is an evidence along with other evidences that might be given, that the true profession and spirit of the Secession Church is not to be found in this body. The true profession of the Secession Church lies in a plain and scriptural exhibition of the truth, a firm avowal of it before the world, as what Seceders consider themselves as bound to appear for in a humble dependence on God, that he will make the testimony borne by them as witnesses for it, useful in the way of encouraging some to come over to the Lord's side from the ways of error, they are living in; and for their own mutual establishment in the truth. It is the holding forth the word of life under the banner of a testimony for the truth, with which is to be connected a corresponding life and practice to the adorning of the gospel. It is in this way that it belongs to her to call the attention of mankind to the truth in the maintenance and support of which she is engaged. And in doing this she places herself in that attitude in which it may be said of her, "ye are a city set on a hill that cannot be hid." But here, by a social meeting in a tavern, they endeavor to attract the attention of the world, and by their toasts and jokes and merry behavior generally, to make themselves and the world believe that the Secession is a fine thing. And it seems to be but a specimen of what may be expected from them, "Truth having fallen in their streets." Noise and show must be substituted in its place to command the notice and gaze of mankind. The subject matter of their religious profession is different, and the manner must be different also. That the subject matter of their profession is different is evident. For we know of almost no particular and distinguishing principle of the Secession which is maintained by this body at all. Is public covenanting in the present seasonableness of it and binding obligation of the covenants of ancestors upon their posterity, one of the things for which the Secession has ever contended? This is no doctrine of the United Secession Church. Is restricted communion a doctrine of the Secession Church, and has it always been? We know that neither is this a doctrine of this body at least reduced into practice. Has a particular and pointed testimony for the truth and against error been all along a special object of the Secession? Nor is this to be found in the United Secession Church. Many articles of her former testimony, she has dropped altogether, so as they are not adhered to, in name especially, by those on the Antiburgher side, who have gone into the union as those which related to the Burgher oath, with other sinful and erroneous oaths, which the Antiburgher side of the Secession has ever borne a pointed testimony against: The testimony in relation to the first, being dropt in the very proposal of union with design evidently to be acted upon before the abolition of the oath and before they had any certain knowledge that it would be abolished. The other oaths still remain in use without any testimony by that body against them; and among these the Masonic oath, which the Antiburgher side had long a pointed testimony against, and had to stand singly in this for a considerable period, though they have now the honor to be countenanced by great multitudes, who show a becoming zeal against this ensnaring oath with all its wicked and ensnaring appendages. In other things they have altogether, as a body, departed from the original principles of the Secession, as in refer-

rence to the duty of covenanting, as this was originally understood by both branches of the Secession Church, and the particular nature of her testimony bearing. In fact they differ nothing in what I can see, from that Church, they profess to be a Secession from, save, perhaps in this, that there may not be in her public ministry, persons so grossly erroneous as may be found in the General Assembly body, while the United Secession Church is not to be considered as altogether free from error, as a Psalmody is in use in many Congregations belonging to this body, which contains error in it—The paraphrases used by the General Assembly, being sung in some of their Congregations, which, in many instances are unsound. And as respects practical evils, they perhaps differ from them in regard to the law of patronage, which they do not approve of. But in this they go not in their testimony if they have any proper testimony against it beyond the Synod of Relief, who make this the grand separating point between them and the Church of Scotland.

I consider them, in holding out the flag of Secession to the world, under all the apostacies they are to be charged with, from the original principles of the Secession Church, as acting a part similar to that of an enemy on the high seas in time of war, who puts up the flag of another nation, in order to deceive and to decoy within their grasp whatever vessels may come in their way, that belong to the opposite side. Or of those engaged in the work of Piracy, who have their different flags they make use of as they come in reach of vessels they expect to plunder. The writer of this once witnessed a scene of the latter kind in which he considers there was a striking resemblance to the conduct of the United Secession Church, in her claiming to herself the name, and professing to glory so much in it. He was in a time of general peace crossing the Great Atlantic, and as at such a time is often done, the crew of the vessel he sailed in, readily, hailed every ship that came within their hearing, to whatever nation they belonged, and more especially looked out for such as were making for some part of the nation to which the vessel, we sailed in, belonged, that they might, by them, send letters of information to their friends and those concerned, relative to our success and progress on our voyage. One beautiful day when we were looking out, as usual, two vessels hove in sight, and the sea being calm, they bore towards us and we towards them for several hours together, before we came to a knowledge of each other. As they approached us they discovered to what nation our vessel belonged, and hoisted up the flag of that nation, which gave us much joy. All hands set to work filling up letters that were half written and sealing them, in order to be in readiness. But as they came more in sight, we found that their flag, though it resembled the national flag, we carried in our vessel, had a faintly appearance, by reason of the material it was made of, which was altogether different from that which was generally in use by those of that nation; when suspicion began to arise, though still our fear was not great as being a time of general peace, we knew not that we were in danger until we found ourselves in the hands of South American Pirates, who were, at that time unknown to us infesting the seas on these western shores. So this United Secession Church, so called, may hold out the flag of the Secession to the world, in never so bold pretences to her professing the true principles of that Church; but while she takes the name she has little of the substance. The nearer you approach her upon a careful comparison of her religious profession with the principles of the true Secession Church, you will see more into the deception. Though it has somewhat of a resemblance; it is composed altogether of a different material. The subject matter being so different, we need not wonder though they differ in the manner of it also.

As to the latter, the true spirit of the Secession Church, it is gone, and I fear it is gone forever from the United Seceders, so long as they remain a distinct body, having their standing upon the present ground they have taken. The conduct which these reflections are based upon, is a sad evidence of a falling away in this respect. A time, when divisions in the church are unhealed, or if attempted to be healed, it is by a daubing the wall with untempered mortar; and when errors, and practical evils of various kinds are greatly prevailing, is a day that calls for weeping and mourning. The Lord's witnesses are in such a time to be clothed with sackcloth. But instead of being under the influence of a spirit, suited to their day, and the circumstances they are in, the complaint has to be taken over them—"In that day did the Lord of Hosts call to weeping, and mourning, and girding with sackcloth, and behold joy and gladness, slaying oxen and killing sheep, *eating bread, and drinking wine.*" A spirit of conformity to the world, manifests itself strongly in the manner of their rejoicing, on the occasion referred to, which it has been the object of the Secession, in her best days, to watch against.

6. The manner of celebrating that event, seems to be in conformity to a practice which has been long in use in the Burgher side of the Secession; but was never found, that I can learn, to exist among those on the Anti-Burgher side; and which those of them, who were engaged at that time in celebrating that event, in the manner alluded to, appear to have learned since the late union, and perhaps through the connexion which they have got into by means of it. And to shew, that from the Burgher brethren they have learned it, I will present you with a copy of an extract in my possession, which was taken from a public newspaper upwards of 20 years ago, which is to the following purpose:

GIRVAN, July 13, 1813.—This day the foundation stone of a Burgher meeting-house, was laid by the Right Worshipful the Grand Master of St. Andrew's Lodge here, assisted by the Right Worshipful the Grand Master of St. Johns. There was a grand procession of the brethren. Mr. Struthers, Burgher minister of Maybole, preached an excellent sermon, after which the magistrates and managers, had an excellent dinner at the Kings-Arms Inn, when many loyal and appropriate toasts were drunk, and the evening was spent in an agreeable and happy manner. How true, that "evil communications corrupt good manners!" And what an evidence, of the probable consequences of that unhappy union, to those of the Anti-Burgher brethren who have gone into it!

7. It calls for the sympathy of Seceders in this country, to be exercised towards the minority in Scotland, who are endeavoring faithfully, and perseveringly, to go forward in their former profession, notwithstanding the numerous difficulties which are in their way, and the reproaches they are exposed to. We should endeavor to strengthen their hands in that good work they are engaged in, and to give them every countenance which it is in our power to give them, under the struggle they are in. They have a particular claim upon us, as they are engaged in the same cause of our common Lord, together with ourselves, and are in that situation in which they need to be countenanced by us, being a minority in that country, who are endeavoring to be found in the way of truth and righteousness; and who doubtless have the eyes of many turned towards them; who are misrepresented by those who have deserted the true principles of the Secession Church, yet claim the name of Seceders. It certainly belongs to that fellowship, which one part of the Church of Christ has with another, that we give special countenance to them, in such circumstances. Let us place ourselves, in imagination, in their situation, and behold the finger of scorn pointed at us, as a little handful endeavoring to hold fast our profession, even after the great body of those who took sweet coun-



cil with us in days that are gone, in going to, and returning from the house of God, have forsaken us, and turned their back upon that profession, which they once made in common with ourselves. Let us suppose ourselves to be deserted of our former friends and companions in the work of God, who were exceeding dear to us; the professional tie that bound us together being broken, and we having to bear our testimony plainly against them, while they are accusing us of a want of charity, and as possessed of a divisive spirit, for doing what our own consciences in subordination to the word of God dictate to us, that it is our duty to do. Let us in a word, but suppose ourselves to be under all the probable discouragements which they have to meet with in their circumstances, which may be easier imagined than described. And can we do otherwise than sympathise with them!

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ART. V. *Acts and Proceedings of the True Reformed Dutch Church.*

We have been favored by a friend with a copy of the Acts and Proceedings of the General Synod of the True Reformed Dutch Church, at their meetings in June 1833, and June 1834; from which we make the following extracts—

The Rev. Messrs. Brokaw and M'Neil, as members of the Classis of Union, presented to the Synod, a Memorial from certain members of the Church at Mount Morris, stating difficulties, existing between said members and the Consistory, which Memorial was intended for the consideration of the Classis of Union, but as that Classis had not yet met, the above mentioned Ministers desired the opinion of Synod in the case.

Synod having heard the memorial, deliberated on the subject, and would observe,

That, although our Ministers and Members, in general, keep aloof from all the benevolent and moral Societies of these times, for several reasons, satisfactory to themselves; among others, such reasons as these, viz.

1. That the True Reformed Dutch Church in general, and every one of the Churches in particular, is a Society, to promote the Bible cause, the Temperance cause, the Sanctifying of the Sabbath, and other good objects.

2. That Churches and Families in our connexion are as much bound to promote Godly practice as sound doctrines.

3. That the constitutions of some of those societies have articles and obligations in them, which no Christian can accede to, such as, to paste the constitution on the last leaf of the Bible, or on the outside of it, and keep that side always up; also binding themselves and their heirs to observe said constitution, &c. Still, if the members of the Church of Mount Morris, and their families have subscribed nothing inconsistent with their Christian profession, and aim only to promote temperance, and thus save the youth and others from that degrading vice, *intemperance*, it should not make a breach between them and the Consistory.

It is therefore recommended to the Classis of Union, to send a committee to Mount Morris, explain these matters according to the word, and endeavor to reconcile the Consistory and members to each other.

It appears that the Rev. C. Z. Paulison, who had seceded from the Dutch church, and united himself with this body, has been deposed. Some extracts from his Letter detailing his reasons for connecting himself with this body, were published at the time, in the Monitor. The grounds of his deposition are not stated in the Proceedings of the Synod; but we judge that he had been guilty of holding Antinomian principles. After his deposition, he published a Pamphlet, respecting which, the Synod adopted the following resolution—

Resolved, That the gross misrepresentations and vile slanders of said publication are unworthy the notice of this Synod;—but, as the Discipline and Doctrines of the House of God are vehemently assailed by this bitter enemy, Synod appoint the Classis of Hackensack, as a Committee, to defend their Doctrines and Discipline, in the spirit,

and according to the truth of God's holy word—and to incorporate such defence in the minutes of this Synod.

*Church Government, Doctrines, and Morals.*

The 94th Article of the revised Rules of Church Government, having been postponed to this meeting for final decision, it came under consideration.

After being amended, it was adopted, and is as follows, viz.

The 150 Psalms of David, in metre, 52 Hymns, suited to the 52 Lord's days' sections of the Heidelberg Catechism, with the Songs of Mary, Zacharias, and Simeon, versified, *only*, shall be sung in Public Worship. All others are prohibited; and where any have been already introduced, they shall be discontinued as soon as possible. And,

Whereas, the committee on Psalmody had been reduced in number, by death or otherwise, it was

Resolved, That the ministers, James D. Demarest, Cornelius T. Demarest, James G. Brinkerhoff, Cornelius J. Blauvelt and John Berdan, with the Elders, John C. Zabriskie, Daniel J. Haring and Henry A. Hopper, compose the committee on this subject.

That they prepare a Book, in conformity with the 94th Article of Church Government, as amended and adopted by this Synod; and, that they report to the next General Synod.

It appears that several ministers formerly belonging to this Body have been cast out of fellowship for their Antinomianism. Hence the Synod have published "A defence of the Doctrines and Discipline of the True Reformed Dutch Church against Antinomian and other errors." The defence commences with the following introductory remarks,—

The General Synod, at their last session, in relation to the reference from the Classis of Hackensack, adopted a resolution, whereby they "appointed the Classis of Hackensack, as a Committee, to defend the Doctrines and Discipline" of our True Reformed Dutch Church, "in the spirit and according to the truth of God's holy word; and to append such defence to the Minutes of Synod."

In obedience to this resolution, the Classis of Hackensack have caused the following DEFENCE to be prepared, and now respectfully present the same for the consideration of the Synod.

It is well known, that since our separation from the corrupt judicatures of the Dutch Church, we have met with a succession of troubles, owing to the unsettled views of some of those who seceded, and a strong tendency in their minds towards Antinomian errors in doctrine, and an Independent mode of Church Government.

It might have been conjectured, when we saw in the body to which we once belonged, the authority of Christ and the laws of his house perverted to screen heresy and oppress the lovers of truth, that some would be tempted, in shaking off the tyranny grafted upon Presbyterianism, to run into an opposite extreme—the wildness and lawlessness of Independency.

Nor was it a matter of great surprise, after we had successfully resisted a subtle modification of Arminianism, under the name of Hopkinsianism, the great Adversary should drive unstable souls, through an imaginary horror of Arminianism, to the opposite extreme of Antinomianism—from a dread of denying free grace to an abuse of it.

They who oppose gratuitous justification by saying, "We must then continue in sin that grace may abound; and they who corrupt the same doctrine by doing "all manner of sin, that it may be evident what great sinners free grace has forgiven and saved," are all natural men. Some affect to dread free grace, because it may lead to licentiousness; others pretend to honor free grace, by throwing off the law of God, and sinning without fear.

To guard against the destructive errors which had already, or might yet assail us, and to preserve among us the pure doctrine of Christ, Synod adopted the Rule under Lemma XVII. Anno 1823, and our Church Courts have acted upon it with the greatest unanimity, and the happiest results. We have preserved the truth, if we have not always enjoyed peace.

It was not to be supposed, however, that we could continue our practice without opposition, or that the adversary, seeing what had been done to eradicate error and preserve the truth, would make no attempts to break down what the Synod considered a safeguard. Proud, enthusiastic, self-willed souls, who prefer their own glory to the peace and welfare of Zion, *may creep in unawares*, with a great show of extraordinary conversion, love to the cause, and submission to the rules; but once fairly entered, soon manifest, that they have no real love to any thing, or any one among us—begin to lift up their axes against the carved work—produce troubles, disorders, and schisms—and beguile unstable souls.

If the sentiments of those who come after us should change—a calamity to be deplored—they will undoubtedly change the rule. May God long avert the dreaded evil! But while there is zeal among us for uncorrupted truth and ordinances, and we continue to resist error in the very door, or root it out as soon as it appears, we shall keep our consciences free from pollution, and transmit to those who succeed us a fair inheritance.

The defence, on the whole, is very seasonable and excellent; but we have only room for that part of it, *headed* INFALLIBLE JUDGMENT.

It is well known to the original framers of the rule under Lemma XVII., Synod of 1823, and to all who voted for its adoption, that the *seventh* article under the *second* head, which reads thus: "That we can *infallibly* know ourselves and others to be saints," was designed to oppose a dangerous pretension to an *infallible discernment and judgment* in the saints, advanced by some then among us. For the truth of this, we can appeal with great confidence to the personal knowledge of every one engaged in this controversy from the beginning, and to our recollections of what passed in numerous conversations with those who left us, in the Synod at Poosten-kill, and in the next annual meeting at New-York. See also the letter to Dr. Freëligh, appended to the report on Rev. Lansing's case. And in using the familiar language of our opponents, the article is not happily worded. It should read: "That the saints have an *infallible* judgment:" which we reject as an Antinomian doctrine. As the article has been worded hitherto, the greatest stress is to be laid on the word *infallible*, which is therefore put in *Italics*, and the sense is this: "That we can *know*, but not *infallibly*, men to be saints, i. e. by the scriptural marks and signs, in a judgment of charity, as stated under the *sixth* article, and for all useful purposes. In the same way we can *know* ourselves, i. e. by the evidences of grace in us, compared with the unerring word. Moreover, by the extraordinary inspiration of the Holy Ghost, which no one is possessed of in these days, we could infallibly know others; and by his immediate testimony we may have an infallible assurance of our own salvation. These things are admitted by us all. But it is denied, that we know others, or ourselves, by an *infallibility* of judgment in us as saints. It is denied, that the saints have an *infallible* discernment and judgment respecting themselves and others at all times. To ascribe *infallibility* to any of us, in any shape, was the thing dreaded, and is the thing expressly denied.

Some, *simply* mistaking, or *wilfully* perverting, the true intent and meaning of the article, after having been repeatedly instructed of its design, have pertinaciously asserted, *that we opposed full assurance!* And to make us odious or ridiculous, have branded us with the name of Papists! The Lord forgive them.

In the Synod at New-York, A. D. 1823, the Monday's proceedings cannot be forgotten. These two principles were distinctly advanced by our former associates: 1. That they could, without any guessing about it, *infallibly tell* a man to be a Christian. A minister, whose case to them had been doubtful, of whom they did not know what to make before this, was held up to us as "a dear child of God, whom God had intended to ride over the heads of all the ministers in this quarter—and whose piety and God's intentions all the ministers here were so blind as not to see!" Here was infallibility without mercy. 2. The other point was this: once sure of their man—once safely *swallowed down*—neither his *lying, swindling, drinking or whoring*, could induce them to admit any doubt, or require any confession. A member of the Synod, the minister before referred to, had made himself notoriously guilty of the first of these sins—the sin and the necessary confession were talked of. "Are we then Papists," said one of the elders, "that he must confess to us." Thus infallibility among Antinomians, as among Papists, is the cover of all iniquity and abomination.

1. God, Father, Son, and Holy Ghost, speaking in the scriptures, is the only infallible judge as to who is, or who is not a saint. "The Lord knoweth them that are his," (2 Tim. ii. 19,) and will make the final separation in the day of judgment. (Mat. xxv. 31—46.)

2. The word of God, rightly interpreted, according to the true intent thereof in the original tongues, is our Rule or Canon—to it we are directed—and by its decisions we must abide. "To the law and to the testimony." (Isai. viii. 20.) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." (2 Pet. i. 19, 20.) "Heaven and earth shall pass away, but my words shall not pass away." (Mat. xxiv. 35.)

3. A ministerial and definite judgment belongs to the true teachers, called of God. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." (Mal. ii. 7. Mat. xxviii. 16. 1 Cor. iv. 1.) But this is not an *independent* judgment in any one man: there must be a due subordination in Classes and Synods. See what judgment was given in the first Synod at Jerusalem, to which Paul and all the ministers and churches of Christ sub-

mitted, (Acts xv.) and see what is required of us by the Holy Ghost speaking in the word, "Let the prophets speak two or three, and let the others judge,—and the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. xiv. 29, 32, 33.) A man may say, "I have the Spirit of God." True: And so have your brethren. If all is right, the Spirit in them and in you will manifest a *unity*, not a *contradiction*.

4. A judgment of *discretion* belongs to all the saints, "Let every man be fully persuaded in his own mind." (Rom. xiv. 5.) "Prove all things; hold fast that which is good." (1 Thess. v. 21.) "Beloved, believe not every spirit, but try the spirits whether they are of God." (1 John iv. 1.) "And searched the Scriptures daily, whether these things were so." (Acts xvii. 11.)

This *discretionary* judgment in the saints, among other things, respects the truth of the doctrines revealed in the word, and the errors thereto opposed; the nature and evidences of the work of grace, and wherein this saving work differs from a similar and spurious work; and also ourselves and others, whether we are in a state of grace, or no.

The faculty of judging ourselves and others, it must be remembered, is but one faculty in the soul. In the saints this faculty is not wholly freed from sin, and perfect, but like all other faculties of the soul in respect of grace, imperfect, i. e. renewed in part. (1 Cor. xiii. 9.) To act correctly, the judgment must proceed according to an established, unchanging, and unerring rule, which is the word of God, and not our own fancies: it must also be founded on evidence, i. e. marks and fruits of grace in ourselves and others. So far as our judgment is enlightened in these respects to discern what is true, and influenced by that light and truth in deciding, it is what we call, a judgment of *discretion*—a judgment according to the light we have. This neither implies perfection, nor infallibility, on the one hand, nor uncertainty, conjecture, or vagueness, on the other. Defects remain in us and will remain while we live. The Holy Ghost is not the master or author of the least error, but the Lord of Truth. He leads and guides the saints into all truth, so far as necessary to their salvation and comfort.

But the case of a man under delusion is far different. He has not, like the saints, learned discretion by experience. He sits on a lofty pinnacle. He *thinks* that the heart is deceitful and desperately wicked, *believes* it to be dreadfully so in others, but *does not find* his own heart to be so wicked or deceitful. Hence, his confidence in himself is always so strong and unshaken, and his conceit so great. (Prov. xxvi. 12.) He *gives out* that he can at first sight, or in a little while by a word or so, or at the farthest in a few hours, tell whether a person is a Christian, or no. He would have people to understand that he had made such rapid advances in all knowledge and spiritual discernment. Such an one is positive, hasty and rash in his judgment, like those who judged Christ to be a transgressor, a deceiver, a Samaritan who had a devil, &c. He has such a lofty opinion of himself that he thinks it presumptuous for any one to question or suspect his piety. He never seriously suspected himself, and cannot endure to be questioned by others. "Thou wast altogether born in sins, and dost thou teach us?" (John ix. 34.) If a person do not take his word at once, or venture to hint a possibility of self-deception, he regards him as a graceless enemy. Such a man may not pretend to infallibility, but in reality acts upon the principle that he has an *infallible* judgment.

5. An *infallible* judgment, or a judgment that *cannot err*, no saint has. It belongs only to God. By the extraordinary inspiration of the Holy Ghost, the Apostles were preserved from all error in laying the foundations of the New Testament church; but while the earth remaineth, the promise of the presence of Christ and of the teachings of his Holy Spirit, neither makes us *sinless* nor *infallible*. To claim *infallibility* is presumptuous! It might easily be shown that our *infallibles* make as flagrant and ridiculous mistakes and blunders as the infallible one at Rome. Such a claim, so absurd in itself, only attracts our notice, as it is a link in the Antinomian scheme.

We find also in the proceedings a very excellent PASTORAL LETTER, from which we extract the following,—

In our own land rejoicing in a well regulated freedom and great temporal prosperity, we begin to see with sorrow and regret, a great perversion and abuse of Divine gifts. The liberty of this land, and with rapid increase, begins to be a liberty of Popery, Atheism, Deism, Unitarianism, Universalism, Arminianism, Hopkinsianism, Antinomianism; a liberty for blasphemy, pride, covetousness, luxury, extravagance, profanity, drunkenness, whoredom, bestiality, murder; a liberty as an occasion to the flesh, producing the most odious errors and crimes, and about to open a door for the most terrible and desolating judgments. All good men sigh and cry.

Let us turn our eyes from the earth to the heavens—from the world to the church—did but more cheering prospects greet them.

Should we take a view of the Protestant churches, where once they flourished, what



a desolate and gloomy picture would present itself for our mournful consideration! We could not help exclaiming, O ye Protestant lands, fairest and brightest of the earth, where is your former glory, excellency, and spiritual beauty? Where are your Christian Princes, your pious nobles, your faithful ministers, your multitudes of spiritual worshippers, who "entered into his gates with thanksgiving, and into his courts with praise?" The fathers sleep in the dust of the earth, and new generations have arisen, who know not, or have forgotten God. How is the gold become dim! How are the mighty fallen! Our tears fall for thee, O Zion!

In this our country, especially, the strong holds of truth are shaking, the towers of the Reformation are falling, or are betrayed by the hands of the enemy. In the opinion of intelligent men, the Reformed Dutch Church, whose judicatures we left, has become more and more corrupt. The professed friends of truth in the General Assembly, after struggling for the few years past, have made a sinful compromise at last with its bitter and persevering enemies. They are too weak to come forth—they have yielded—the truth is sacrificed! Even that ancient fortress of Zion, the Reformed Presbyterian body, that has held out against so many assaults, found men in her bosom inclined to yield certain of her noble attainments. Alarm, contention, and division, have succeeded each other with astonishing rapidity. Her walls tell of her woes. Her breach is great as the sea! Who does not lament for the divisions of Joseph?

While these things are going on within the house, as we may say, what are others doing without the gates? What an increase of infidelity on every side? Popery, too, is availing herself of every means to gain an establishment in this country. The former heresies multiply exceedingly, increase in malignity, and find many friends. Iniquities of every kind and of the greatest enormity are more abundant than usual. The wrath of heaven, though long delayed, or only partially revealed against all unrighteousness and ungodliness of men, may be looked for to come upon us with greater certainty, more speed, and in fuller measure than heretofore, except we repent.

But let us survey that branch of Zion to which we belong. While some of our churches are increasing, others decline; some enjoy comparative peace, others are rent and torn by divisions; some stand steadfast, others are shaking; some doubtless will abide the trial, others are already dissolved, or have apostatised. A minister, apparently pious and talented, who was on that account received with the utmost cordiality, has deceived us, forsaken us, declared war against us, and become one of our greatest revilers, most bitter opposers. We have been obliged to depose him. A candidate we have suspended, and the elders of one of our churches have been put out of their offices. How is it with you who remain? We fear that some of our members are not sufficiently grounded in the necessity of separating from all corruptions, and bodies that are corrupt, and keeping separate all the days of their life upon the earth. We fear too, that the catechising of the children is neglected by some, and family worship by others. These things make us sad.

Suffer a word of exhortation. It is said, *Take heed what you hear*; permit us to say, Take heed also what you read. Of books there is no end. Let the Bible be highest in your estimation, and most used by you above all other books. Whatever excellency we accord to books that are founded upon and agree with the Bible, remember, *this is God's own book*—the light of your footsteps—a spring of joy.

People of God, we urge you to bring up your children in the fear of God. Pay more attention to their acquiring a knowledge of the catechism, and aim to store their minds with salutary truths. By word and life earnestly recommend to them the truth and power and godliness of our doctrine.

Let no one neglect family worship. A godly house should be as a little church. Prayer and praise, reading and hearing the inspired word, and godly counsels and admonitions, as well become the dwellings of Jacob as the gates of Zion.

We would impress on your minds the importance of social meetings for edification. Here the bonds of love are drawn closer; here divine springs are opened for refreshment and consolation; here the humble believer discovers in the conversation and prayers of the saints, that God hath given him one heart and one way with them.

Diligently wait upon the Lord in the use of those means which he hath appointed for the salvation of our souls, and let it be done in faith. However faithfully, earnestly, and frequently, the ministrations in the house of God may be attended, they profit no one when not mixed with faith. It is unbelief that makes all void. Unbelief stumbles at the threshold; for it knows not what glorious ends are accomplished by the simplest means, while faith experiences that the mighty power and grace of God are connected with the means, and that wonders are done in the name of Jesus. The election obtains the blessing—the rest are blinded. It would rejoice us to see and hear, that you and your households faithfully attend the assemblies of our Zion, and, should any occasionally have gone elsewhere in the way of danger, we pray you, cease to hear the voice of strangers, and refrain from the assemblies of the corrupt. Contend earnestly, brethren, for the faith once delivered to the saints. Strive to maintain

it in its purity among us, and to spread it far and wide around us. Put away the leaven of false doctrine, hypocrisy and evil speaking more and more. Sound doctrinal knowledge is the sure foundation, holy obedience is the grand superstructure, and godly experience is the costly splendid furniture and ornaments within the building.

Beware of all those specious doctrines that do lift men up with pride, corrupt the gospel of free grace, lessen our reverence for the holy law, and tempt us to the commission of sin. All error is pernicious—the Antinomian is most ensnaring and fatal.

The Lord Jesus Christ has not shed his blood for all. He has not wrought out half a robe, but a complete one; for he hath perfected forever them that are sanctified. Let us then by a true faith renounce all confidence in ourselves and our works, and trust only in Christ. That faith which saves, being of the gift and operation of God, although it may and does attain to full assurance, as is desirable to every believer, is oftener without it. It perceives our spiritual poverty produces a godly sorrow for all sin, makes the spirit meek and lowly, and causes the soul to hunger and thirst after Christ and his righteousness. It closes with and cleaves to Christ. It leads a person to have a humble opinion of himself and his own experience, and inspires him with a true and fervent love to all the children of God. Its beginnings are small, as a grain of mustard seed; its progress is gradual, but sure; its end will be the salvation of your souls. A true faith eyes the godly example and course of the pious; it marks the perfect man and beholds the upright; for the end of that man is peace.

Brethren, we have had to contend with many for true doctrine, and still have that war on hand; but we have also to defend the heart-humbling truths of godly experience. The battle latterly, is not for the outworks so much as for the citadel—for the life—against the most deceitful and subtle adversaries, whom Satan has obtained both to support and adorn his cause. The aim of the Church's enemies has always been to bring Christ's ministers into discredit, and destroy the influence of tried and established saints. Beware of transformed ministers, and of men who ape the experience of God's people, but are ignorant of a broken heart, a contrite spirit, and a trembling at the word of God. Look at the commencement of true piety in the publican and prodigal—look at the humility of the woman of Canaan—look at the tears and brokenness and self mortification of David, and of all the saints. May you be of them who feel what they have uttered: "I am less than the least of the saints—I am a companion of all them that fear thee, and keep thy commandments." Abhor not that which is holy, but abhor your sinful self in dust and ashes, and show your faith by your works.

We exhort you to pray for your ministers, and thus uphold their arms. Like in former days, the churches of the Reformation builded forts and towers for the preservation of truth, so we have guarded all we can against the introduction of error, and taken measures to cast it out as soon as it appears. Our greatest delight on earth would be, in beholding sinful men and women returning from a life and travail of sin unto the Lord, with a broken heart and contrite spirit. Pray then, that our labors may be crowned of the Lord with the addition of true converts—broken hearted, regenerated, weeping, praying souls. Some drops have fallen, but we long for copious showers.

Finally; pray the Lord of the harvest to send forth laborers into his harvest. We have been again and again deceived and disappointed, by men whom the Lord has permitted to come to us for our trial—which disappointments make us long the more for efficient and faithful aid.

We commend you to the Lord, and to the word of his grace. May you be builded up unto a holy building in the Lord: Amen.

#### ART. VI. *New Haven Explanations.*

We recently noticed the discrepancy between the published doctrines of the Professors at New Haven, and those formularies of doctrine which we understood it was their duty to subscribe on their induction into office. The agitation of this subject in the Corporation of the College, has called forth a *statement* from the Professors, which *explains* every thing to the satisfaction of those who previously harmonised in sentiment with the Professors. The document in many respects is curious, and displays the peculiar tact of the New School in glossing the most pernicious errors. The explanatory privilege, now so commonly and urgently pleaded, can, in its liberal exercise, work miracles. The very shades of difference between contradictory doctrines are dispersed by it in a moment, and truth and error are only apparently opposed to

each other. In the *Statement* before us, we detect one of the prominent peculiarities of the tacticians of the New School. Boastful of their theological discoveries and bold in their propagation of them, the moment a scrutiny is commenced and danger is apprehended, their bold tones are subdued into silver softness, their discoveries are nothing more than innocent explications of old doctrines, and they never apprehended that they differed from their orthodox brethren, except in the introduction of a few philosophical principles! If this *Statement* is to be credited, the New Haven School of divinity teaches the pure and unmixed doctrines of the Reformation, it being understood that they have the privilege of setting forth these doctrines in terms adapted to the progress of mental and moral science in the nineteenth century. The two creeds contained in this document are calculated to deceive the unwary, unless they well consider the phraseology, and are previously apprised that words, long in use with the orthodox, as descriptive of one class of doctrines, are here used to designate an opposite class of doctrines. Thus they maintain their belief in "the entire depravity of mankind by nature," and yet they believe, as entirely consistent with their former proposition, that all men are born free from sinful propensities, or from any specific constitutional tendency to sin. In other words, all mankind are depraved by nature, and yet are perfectly sinless at their birth! And this beautiful consistency has been discovered by the lights of philosophy. Again they maintain "the necessity of regeneration by the special or distinguishing influences of the Holy Spirit;" and yet they deny man's passivity in regeneration, and plead for his ability to perform on independent grounds, every thing which is implied in regeneration. The same inconsistencies might be pointed out in relation to other doctrines; which inclines us to believe that their brief creeds, which are occasionally published in their justification, are designed rather to bespeak favor for them from the public, than as an honest exposition of their views. In the Presbyterian Church we have observed the same artifice, and we have observed too, the blinding effect of the artifice upon the minds of honest and unsuspecting men, who give credit to declarations which *seem* to mean one thing, while they actually mean another.

That we are guilty of no slander in this statement of the case, may be seen in the juxtaposition by the New Haven professors, of what they denominate primary and secondary doctrines of the Reformers. We quote their own language:

"In laying this result before the public, the undersigned, (viz. N. W. Taylor, J. W. Gibbs, E. T. Fitch, C. A. Goodrich,) beg leave to add the following remarks, on the general subject now under consideration.

"It will be generally agreed, that the cardinal doctrines of the Reformation were the following:

"The entire depravity and ruin of mankind by nature, as the result of the sin of Adam:—

"Justification by faith, through the atonement of Christ, to the exclusion of all merit in the recipient:—

"The necessity of Regeneration by the special or distinguishing influence of the Holy Spirit:—

"The eternal and personal Election of a part of our race, to holiness and salvation:—

"The final Perseverance of all who are thus chosen unto eternal life.

"These, taken in connection with the doctrine of the Trinity; of the eternal punishment of the finally impenitent; and of the divine Decrees—(which is partly involved in that of Election)—constitute what may be called the Primary Doctrines of the Reformation.

"In addition to these, we find, in the writings of some of the Reformers, and of the Puritan divines, another class of statements, whose object was to reconcile the doctrines enumerated above, with the principles of right reason; and to reduce them to a harmonious system of faith. These may be called Secondary or Explanatory Doctrines. As examples of these we may mention,

"The imputation of Adam's sin to all his descendants, in such a manner as to make them guilty and punished, in the operation of strict justice, on account of his act:—

"The imputation of Christ's righteousness to the believer, as the ground of his participating, on the same principles of strict justice, in the benefits of his death:—

"The doctrine of particular redemption, or the limitation of the atonement to the elect —

"The doctrine of man's entire want of power to any but sinful actions, as accounting for his dependence on God for a change of heart, et cetera:

"Many of the old divines attached high importance to this latter class of doctrines, though differently stated by different writers; but they did so, only because they considered them essential to a defence of the Primary Doctrines enumerated above. In the progress of mental and moral science, however, a great change of sentiment has taken place in this respect. One after another of these Secondary or Explanatory Doctrines has been laid aside. Other modes have been adopted of harmonizing the orthodox system of faith, and reconciling it to the principles of right reason, (more formidable, it is believed, to the simplicity of the Gospel;) without diminishing, but rather increasing, the attachment felt for the Primary Doctrines of the Reformation."

This distinction of the doctrines of the Reformation into Primary and Secondary, is false in hypothesis, although it may be useful to serve a purpose in warding off a charge of heresy. We have much reason to object to the terms in which they state what they call the primary doctrines of the Reformers, because the Reformers never expressed those doctrines in terms so indefinite and vague; but our principal objection is to the separation of things which the Reformers never divided. When the Reformers treated of the universal depravity of man by nature, it was always in connection with the federal character of Adam, and the imputation of his first sin; when they treated of the atonement, it was always in connection with its vicarious nature, and its extent and efficacy, and when they treated of justification, their whole view of it was necessarily dependent upon the imputation of Christ's righteousness. We defy the New Haven professors to prove that the Reformers ever stated these doctrines in the abstract terms in which they represent them to have spoken, and we defy them also, to quote from these Reformers any thing which would impart plausibility to this new division of Primary and Secondary doctrines. These distinguished Reformers are unfairly treated in this representation of their views.

But let us scrutinize the object of this device; it is too superficial to be concealed. The New Haven professors and their disciples in the Presbyterian Church, are afraid to deny *in totidem verbis*, the doctrines of the Reformation, although they repudiate them in fact. To quiet the alarm which would be awakened by a bold denial, they affirm in general and indefinite terms, We believe in human depravity, in the atonement by Christ—in regeneration—in justification, and these are primary doctrines; but we do not believe in the correctness of the modes in which the Reformers expressed and explained these doctrines; our philosophy takes another view of the matter. In other words, we believe in the doctrines of the reformation, but we do not believe them as they are stated by the Reformers. The poor Reformers are not permitted to give testimony to what were the doctrines of the reformation; they taught these doctrines,—they propagated them, but the professors at New Haven have discovered that they did not understand them!

We scarcely know how to characterize such presumption. The reader, however, must perceive, that these new school divines, in rejecting what they style the secondary doctrines of the Reformation, absolutely deny the doctrines of the reformation altogether. We thank them, however, for the disclosure which they have here made, it may tend to awaken those Presbyterians from their apathy, who believe that a man cannot be heterodox who professes to believe in human depravity, atonement, regeneration and justification; they may now learn by the acknowledgment of the most zealous teachers of the new school, that the



terms may be retained, when the things which they were intended to represent, have been utterly discarded. Paul spoke of a gospel and "another gospel," and we have now the doctrines of the Reformation and other doctrines of the reformation.

While these professors repudiate the doctrines of the Reformation as held and expressed by the Reformers themselves, they seem nevertheless anxious, that the public should believe that their peculiar views involve no primary or essential departure from the doctrines of the Reformation. The distinction under which they attempt to reconcile the contradiction is too flimsy to deceive the discriminating reader. A fact, such as the Fall of man, is stated in general and indefinite terms, and this is styled a doctrine of the Reformation; but the full statement of that fact in the explicit language of the Reformers themselves, is represented as the mere philosophy of the Reformers, which we may safely reject, without at all departing from the faith of our fathers. Who cannot perceive the artifice of this distinction? Who cannot perceive that the doctrines of the Reformers, as stated by themselves and stated by the new lights, are totally different things? Retaining the same terms proves no identity, especially when different significations are given to the terms. We will illustrate this point by a familiar example. Christ is the Saviour of men; this is a general proposition. The Trinitarian and the Unitarian alike adopt it as containing, a cardinal doctrine. The only difference between them consists in their mode of explaining the fact, or what the New Haven professors would style, the philosophy of the fact. The Trinitarian incorporates into his statement the divinity and atonement of Christ. The Unitarian excludes both these, and yet they agree in the general proposition. We see not why the Unitarians should be decried for their philosophy, and excluded from our communion, when the use of the same principle is allowed to the new light divines, to be applied to any doctrines they please; and in truth we are of opinion, that the Unitarians, just as honestly, and just as unequivocally, and just in as good faith, believe in the grand doctrine of salvation by Christ, as the New Haven professors believe in the doctrines of the Reformation. In both instances they adopt orthodox terms, with meanings which destroy the orthodox idea. We should not dwell on this point, if the above were confined to the divinity hall at Yale; but alas, the prevalence of it in our own church is sapping the foundation of our whole structure. New Haven students are cordially licensed and ordained by some of our Presbyteries, they have access to our vacancies, and they vote in our General Assembly. And if peradventure they should be questioned for their orthodoxy, they have the foregoing explanations at hand, and persuade the unwary that they differ from our standards only in a simple, innocent, philosophical mode of explaining, or rather explaining away, the most precious truths of God's word. And what is more, our ecclesiastical judicatories, from the lowest to the highest, and our periodical press, very kindly admit their explanations, and frown upon those who are not so easily satisfied, as alarmists, heresy-hunters, ultra-orthodox, and even incendiaries. Such is the fashion of the times.

But there is another point in this famous Statement, which goes still further to illustrate this dishonest principle. It is well known to our readers, that many able and intelligent divines in Connecticut, persuaded of the existence of dangerous errors at New Haven, have established a Theological Seminary at East Windsor, for the express purpose of counteracting the Theological School at New Haven. Now what will our readers think, when we inform them that the professors at New Haven have discovered that the professors in this new Seminary believe precisely as they do? yes, with a very little explanation, their doctrines are precisely the same. Dr. Dana wrote strongly in refutation of Dr. Taylor's scheme; the Christian Spectator, which is under the management of Dr. Taylor, undertook to prove that both of the Drs. precisely agreed in sentiment. Thus it is that these men systematically abuse the common sense of the public. They agree and disagree with the same person or doctrine, just as it may suit their convenience.

In what manner these Rev. Professors, maintaining the views they do, have managed to adopt the Platform as a pre-requisite to office, is most ingeniously explained in this Statement. All acquainted with the doctrines of the *Saybrook Platform*, know that they are diametrically opposed to those now taught in the New Haven School, and yet the teachers of the latter have given their subscription to the former. They feel conscious of the inconsistency, and how do they justify it? They subscribe it "for substance of doctrine!" In what this substance consists, what is its quality or magnitude, we are not told. Every one is left to define it according to his fancy. The substance may be one doctrine in twenty; or the half parts of half a dozen doctrines, or any thing else which may suit the convenience of aspirants to the theological chair. The divinity professor at Cambridge may pass to New Haven without encountering any impassible barrier in the *Saybrook Platform*; indeed, any one can adopt any thing by the introduction of a clause so accommodating. Turk, Jew, Pagan and Christian, can find in this a basis of union. The *Cumberland Presbyterian*, which is seriously broaching a plan for the speedy and harmonious union of all Christian sects, may as well extend its views, and unite the world upon this beautiful principle of a

*substance of doctrine.* This facile plan of encountering and overcoming difficulty in a *conscientious* way, is by no means new; it is as old as heresy, and it is that *other way* by which strangers enter into the fold, instead of coming in by the door.

It has become common in our own church, to explain subscription to our standards upon the same principle. It is not the Confession of Faith which is subscribed, but its system of doctrine; and subscription in this sense, it is alleged, does not imply a reception of the whole, but affords to every one the liberal privilege of adding or subtracting, just as it strikes him he may thereby improve and perfect the system. We recollect a case which may exemplify this subject. An individual presented himself for licensure before the Presbytery of Philadelphia, several years before its elective affinity particles were collected in one mass. In the course of examination, it was discovered that on most of the cardinal doctrines he was singularly erroneous. He was asked if he could *ex animo* adopt the Confession of Faith; he promptly answered in the affirmative. This seemed marvellous to the Presbytery; but their wonder arose from their ignorance of the salvo "substance of doctrine," or "system of doctrine." Not being able to account for the inconsistency of the candidate, the Presbytery refused to license him; one or two dissenting, on the ground that he had not been understood. Another opportunity was afforded, the candidate presented his written creed; it seemed unexceptionable; but when examined upon it, he contradicted it in each article, and was ultimately rejected. He immediately repaired to the Presbytery of Columbia, in New York, who, although acquainted with the grounds of his rejection, without hesitation licensed and ordained him; and that same individual was a member of the majority of the last General Assembly. Many such Presbyterians are there for "substance of doctrine."

Before we dismiss the New Haven statement, we must favor our readers with the opinion of the editor of the Religious Intelligencer of New Haven, in which it originally appeared. It is in these words—

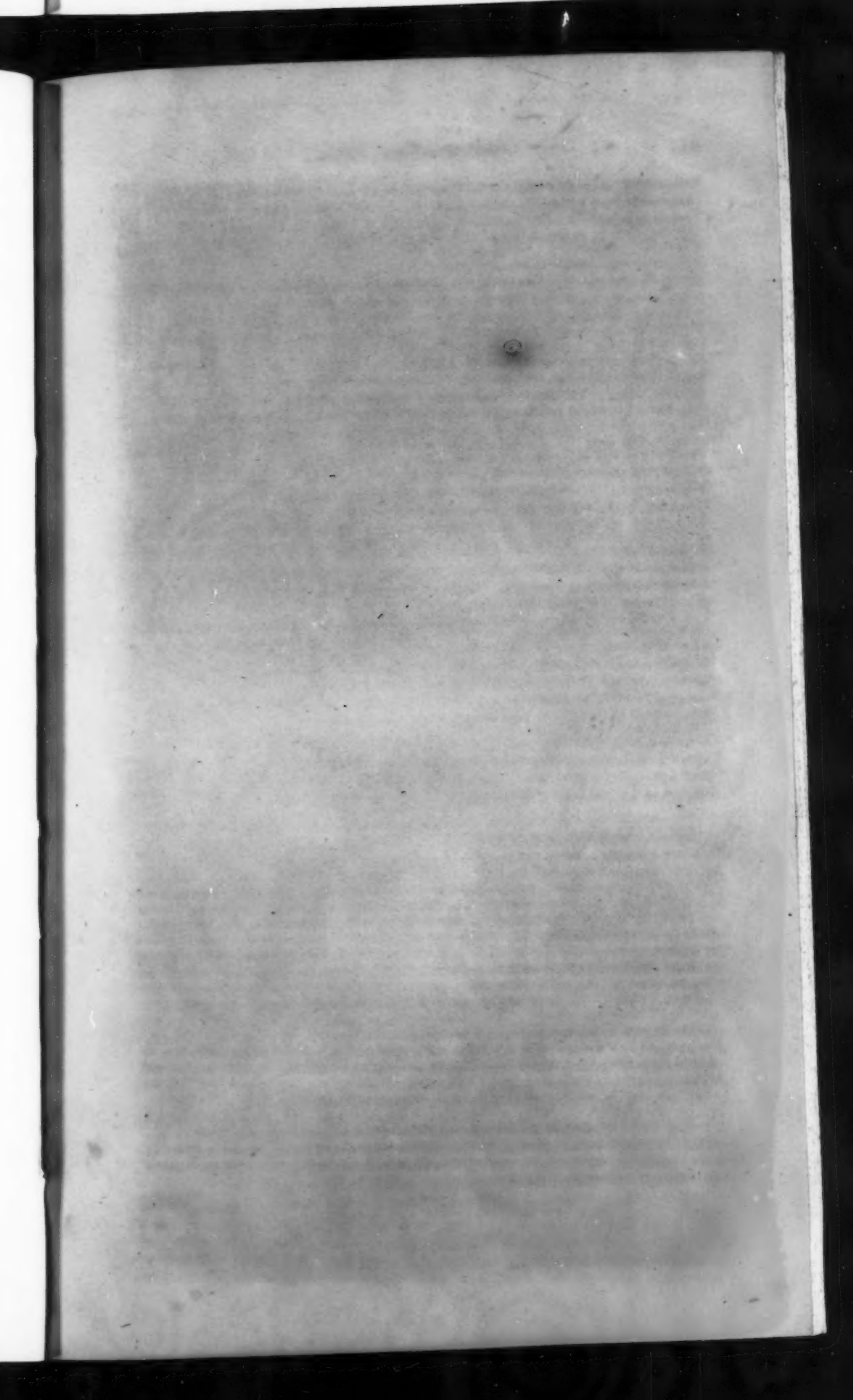
"*New Haven Theology.*—We are glad to call the attention of our readers to the clear and ample declaration of the Professors in the Theological department of Yale College. There has been much *sound* abroad respecting the heresy that is to break down this Institution, and divide the church; but as we could never see the 'Harlot,' or the 'golden cup full of abomination,' we have never felt alarmed. The Christian public may now see the platform on which the fabric rests, and wait till the accused have done something worthy of death before condemning them."

Here it may be perceived that it has been a mere *sound* which has been abroad respecting the errors of New Haven! And just in the same way do the New School papers of our denomination speak of existing errors—they exist only in report—they have never been proved to exist—they are slanderers who affirm that they do exist. *Pari passu* *incedunt.*—*The Presbyterian.*

#### ART. VII. *Signs of the Times.*

The intelligence which we give in our present number, in reference to the "Act and Testimony," is most cheering, and gives indubitable evidence that a reaction has begun in the Presbyterian Church, which we hope is but the beginning of a most joyous change. The inquiry after the "old ways" is certainly becoming more earnest, and is far more frequently heard. While this is occasion for devout gratitude; and while we lay firm hold on the promise that "the Lord will comfort Zion, he will comfort her waste places," let not Christians relax their efforts, nor suffer an abatement in their christian firmness. If there was ever a time which required prompt and efficient action, that time is the present. The time for the meeting of Presbyteries is at hand, and the friends of truth can do much by securing Presbyterian action on the "Act and Testimony." We would recommend to all Presbyteries, where the majority is in favor of this document, to adopt it at their next meeting: or if the majority be opposed, let the minority embrace that opportunity of signifying their attachment to it, so that the matter may be fairly before the body of the church before the meeting of the convention next spring. Let the eldership of the church and private christians be fully informed on the subject, that they may act advisedly when the time comes for decisive action. There is need of timely effort on this subject, for we shall not be surprised to hear that efforts are made to prevent this matter from coming fairly before churches and congregations.—*Standard.*

THE CINCINNATI STANDARD has been removed to South Hanover Indiana, and has passed into the hands of a new editor. We regret to part with Mr. Burt; it is like losing an old friend; but we have reason to believe that the Standard will pursue the same manly course, and manifest the same attachment to truth, under its present as it did under its former editor.—*Ed. Rel. Mon.*



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☐ As the time is fast approaching for the meeting of our Synod, when our patrons, some of whom are behind the time when their payments should be made, even three and four years, will have an opportunity to send in their money, and it is hoped they will remember that the Monitor cannot be carried forward without FUNDS.

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ALBANY, June, 1833.

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